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## "1866."

ONE can hardly fail to experience peculiar emotions, as, for the first time, he writes the date of the year with one number more. But perhaps there never was a year from which we generally have parted with such deep feeling as the year 1865. Marked, as it has been, with signal events, alternating between the darkest tragedy and the most dazzling glory our nation has ever known, it remains for us, as a people, the most memorable in all our history.

We enter upon the new year with greater hope and greater responsibility than we have ever felt before. The disasters and the achievements of the past four years have culminated at last, bringing us, chastened and taught by all their lessons and experiences, to a condition of affairs unparalleled for its opportunity by any thing that history records. We are, as a nation, stronger than ever, after a war seemingly exhausting; we are cleansed, moreover, of that which hitherto has been as much a hinderance to our prosperity as a blight on our good name; and there is the prospect of a rapid development which no calculation can dare to estimate. New resources reveal themselves so fast, that a vast army, suddenly disbanded, has been instanta-

neously absorbed; and the most violent and unexpected changes of fortune have offered no check to the steady and unexampled accumulation of wealth.

Under such circumstances as these, a new era to our nation has begun. God tried once, in the times of our fathers, the forming of our national life by an initial period of adversity and trial; and it has always been understood that we chiefly owe to such discipline whatever there is of sturdy principle in our national character. He seems now about to try for us, in this, which is the initial period of a new era, the discipline of prosperity. We see not why this may not also be salutary in its way; and (especially since it follows a time when our active sympathies have been so loudly and continually appealed to as almost to have made charity a habit) we believe this experience of prosperity may give to us that generosity and largeness of character, the want of which was noticeable in the Puritan type.

But need we be reminded of the danger which attends this new experience? There is none which requires so much the active influences of religious teaching. Trial naturally leads a man to serious thoughts: prosperity leads rather to forgetfulness of higher things, unless they are persistently and earnestly kept in mind. Hence there was never a time when religious teaching and religious institutions were more imperatively needed, and when their supporters held so serious a responsibility.

To us, as Unitarians, the responsibility peculiarly belongs. Never was there a time to which our particular type of religion was so eminently adapted. The unprecedented degree of intelligence and intellectual activity, the strong love of the practical and real, the uprooting of superstition and prejudice, have all opened the way for our faith, and make this the form of religion which the times demand.

We regard it as no mere accident, nor yet as a mere connection of causes with results, but as one more added to the many providential events in which, during this recent period of our history, we have so gladly recognized the direct hand of God, that, simultaneously with this need, there has come upon our body a spirit of awakening such as we have hardly yet learned to view without surprise. Some have been predicting that it was a mere spasm, and would soon subside; but, on the contrary, it is clearly becoming continually more steady and confirmed.

As a denomination, therefore, we begin this year with more of hope than we have ever known before; hope, not chiefly because of the generous interest awakened in the hearts of our members, — though this is indispensable as a basis of our expectations, — but yet more because of the evidence which comes from every side, that our views are suited to the wants and the convictions of our age.

Whether our anticipations of useful activity be realized, rests with God. May we only be faithful to the requirements which we must so clearly see are resting upon ourselves!

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## OUR DENOMINATIONAL WORK.

### III. — Unitarianism and Institutions of Learning.

Perhaps there is no important feature of denominational activity which is more neglected by our body than that which is indicated in the title of this article.

Probably our people are hardly aware of the extent to which, in other denominations, schools, academies, and colleges are made to bear upon the interests of sectarianism. To be sure, they have been familiar for years with the outcry against Harvard College, that it was a Unitarian

institution; and they might have learned, from the earnestness with which the complaint was made, that those who made it were accustomed, in colleges under their control, to make much of such influence in the interests of a denomination: but, so innocent were our people of any disposition to use that college for sectarian purposes, and so earnest were they to give no ground for such a charge, that we imagine there are few now, even of those most jealous of Unitarian influence, who would hesitate to avail themselves of the advantages of that institution for their sons. Harvard College is, however, a fair specimen, as regards the degree of sectarianism it serves, of the very few institutions of learning in the country which can be called, in any sense whatever, "Unitarian."

On the other hand, an inquiry into the condition of a large proportion of the places of education in the United States will occasion surprise to one who has never examined the subject, by revealing how largely they are made instrumentalities for denominational increase.

We find, in a recent Episcopalian newspaper, an able article upon this subject, — giving an account of two Episcopalian colleges in Iowa; one for males, and the other for females. In connection with the description of these institutions, the article urges, as the opinion of leading men in the Episcopal Church, that, owing to the impressible nature of persons of the age of the pupils in such institutions, a strong probability is insured, that, through the respect and affection for teachers and through the thousand formative influences that may be brought to bear, these pupils may be led to a life-long acceptance of the doctrines and polity of the Church. And the recommendation is published, that, in colleges and even in schools, at a very early age, not only religious, but directly doctrinal, teaching be made a prominent feature of instruction.

This principle is not peculiar to any one denomination, or to any one locality, but is very common among the self-styled evangelical sects; and you find, in the reports of many ecclesiastical bodies, as regular returns from the schools and colleges, as from the religious societies, of the number admitted to the Church.

We do not speak of this to censure it. On the contrary, if these sects believe, as they profess, that their forms of faith are absolutely essential in order to salvation, then they are to be commended in availing themselves of the most powerful instrumentality that we can easily conceive for planting widely and surely the doctrines of their creed.

What we would censure is, rather, the indifference, on the part of our own people, to what other denominations regard so much. We could name very many schools — to which, for their deserved excellence as places of instruction, our Unitarian parents unhesitatingly send their children — where organized attempts are regularly carried on, through revivals and other methods, to bring the pupils into the particular church in the interest of which the school is maintained. Nay, more: we could point to many instances in which prominent donors to such institutions are benevolent men of our own faith. They give to them in a spirit of liberality, and take some satisfaction in their gifts as affording proof of their unsectarian spirit. They probably do not know to what extent their liberality is made to work in the interests of the narrowest sectarianism!

We repeat that we do not censure the policy of the other sects, if we once assume their conviction that their views of religious doctrine are essential to salvation. With the serious difference which this difference of conviction occasions, we would be just as sectarian as they.

That is to say, we differ from them in our sense of the sacredness of perfect freedom of belief, and the importance of the fullest liberty in order to the true unfolding of the soul; and in our more complete recognition of the many-sidedness of Christian truth, and of the fact that we have no right, with our finite faculties, to assume that one little creed contains the absolute truth which must be accepted, or the soul be lost. Consequently we could not dare to convert a school, that is meant to be a nursery of free, living souls, into mere machines for forming minds after a narrow pattern of our own. And so, in every school or college over which we might have control, we should not only allow, but encourage, perfect freedom of inquiry and belief; and we would leave the pupils free to put themselves under such religious influences as they might choose.

And yet we would not forget, that, in the period of life during which instruction is given, there is a soul to be guided as well as a mind to be trained; nor would we forget the enduring influence of the views of religious doctrine which the mind receives. And therefore we would have direct and decided religious influence a prominent part of our care; and of course such influence, so far as it might go (unsectarian as we might try to make it), would be more or less distinctly Unitarian.

We shall not discuss this subject so fully as we intended, because a considerable portion of this number will be occupied by an article bearing upon it in connection with Antioch College. We shall therefore content ourselves with simply stating, and commending to serious consideration, the following points, which we should have endeavored to enforce: —

1. Let parents take heed to the kind of religious influences which rule in the schools to which their children are

sent. If they care that their children shall not be sent out into life without any definite faith, to be a prey to every floating opinion; and if they have found in their own cherished faith a comfort and a help, — then we know not how they can be indifferent that their sons and daughters shall at least have its influence offered to them at the time of life when the thousand conflicting influences are striving to shape their plastic natures.

2. Let our men of wealth and benevolence, when they propose to bestow their benefactions for the uses of education, consider that it does make a difference, in the future character of the generations they seek to bless, whether or no the instruction of the institutions they establish be accompanied by a religious culture, and also of what sort that culture be. And let them remember that they are debtors to the faith they own, that what they give shall be in the general interests of Liberal Christianity.

So far as concerns this Association, of course we have no right to appropriate any portion of our funds to purposes of education; though it may be questioned whether, in any way, we could better prospectively serve the interests of our cause than by aiding in the establishment of institutions where the young can come under our religious teaching. But we can indirectly accomplish something for the end we have considered; and that is, by seeking to support religious teaching in places where institutions of learning are situated, and where the young people gathered in them may have access to our influence. We hope that this may be sufficiently attended to, to warrant us in enumerating this among the branches of our denominational work.

NOTE. — The article on Antioch College, referred to in the above article, is necessarily deferred to the next number of the Journal.

## THE LORD'S SUPPER.

In the day of great things, the little things need careful looking after. At other times they form the staple of life — getting often more attention than they deserve. But when every seventh man we meet may yesterday have proved himself a hero; when the days are big with the fate of States; when labors, sacrifices, and sorrows are laid on us which severely tax the powers which they develop, — life's lesser things are in danger of losing their proper place in our regard. It matters not in what sphere of life they are, the lesser matters of honesty, purity, humanity, and piety are as liable to this neglect as those of dress and conduct. We must not complain of this, but guard against its overstepping proper bounds. Sometimes we must choose between the greater and the less. Then woe to him who chooses the less. In choosing that, he loses both. Who chooses the greater has the less, and more besides. But, often where we seem compelled to make this choice, we are not really. Then woe to him who takes either, and throws away the other. "These ought ye to have done, and not left the other undone," is the word of not only divine command, but common sense then. The right-minded man will have both.

We violate, then, no propriety, nor show disrespect to the greatness of the time in which we live, by giving our thought awhile, though in itself a little thing, — one often ignored, neglected, or despised, — but which has noble uses; and, far from interfering with any great office of duty, may help to the noblest discharge of the greatest. This is the *Lord's Supper.*

Be not disturbed at my calling this a little thing. In

itself it is such. It has not the keys of heaven. To wickedness it cannot open heaven's gates; nor will they ever be shut against a righteous man who has not partaken of it. It has no magical or miraculous power. No villain can it make holy. Christ would be the first to drive from it him who dared to set it above Justice, Truth, and Humanity. As a substitute for these, it is poison to the soul. If it help not to these, it has no worth. These God *requires*. Without these, possessed or promised, heaven is not possible. Without the desire for these, there is no approach to the Master's table that would not be a condemnation. But he who truly desires these is always welcome there.

But what if it be a little thing? Is that any thing against it? Does it not draw thence some of its beautiful meaning? Its littleness has kept it from abuse; unstained remains its early purity. Then, were it great, it would fail of its end. It would be out of the reach of common men. To the few, capable of great things, it would belong: the many, and they who most feel the need of its influence, would lose it. Again, a little thing may better test fidelity than great ones. Pride and selfishness may join in doing these; but fidelity alone, while true to these, will do the other too. And, lastly, not binding as a command of the law of right, it appeals purely to our will. Gaining no sanctity by doing it, losing not heaven by abstaining from it, we are met by it in neither our selfishness nor our sense of obligation, but simply in our affections. It is a delicate answer to the personal question, "Lovest thou me?" which he, who gave himself for all, asks even the humblest of us all. And so it is our gift to him, such as all may give who wish to be like him. It is the sole thing which he asked of us for himself alone, — in itself so little, and yet meaning so much even for us.

For, though little, it stands in great connections, which give it a peculiar worth and beauty.

1. For instance, it is inseparably connected with Jesus Christ. Without him, it had not been. Were he blotted out of history, it would cease to be. Its whole meaning comes from him. So, among Christian observances, it alone is exclusively Christian. It alone points solely to Christ. Baptism was long before Christ; so a weekly day of rest and worship. The Church represents, besides Christianity, the universal verities of all religion. And Justice, Mercy, Faith, were, and men owned their authority, long before Jesus' birth. This, however, means Christ, and that which comes of Christ alone. Did it simply recall him to mind, would it not be too good to throw away? Are we likely to remember him too much or too well? Is not our danger that of forgetting, or, at least, having no vivid feeling of him; and so of losing the sanctity which he reveals in human nature and life? Does not sin's attraction draw us away from him? Does not the stress of life bow us sometimes so low that we cannot see him? Does not man's intellect, too weak to understand how such as he could have been in human life, raise him above humanity into Deity, or dim the glory of his perfectness, and make him such as we in frailty, ignorance, and sin? And yet he stands pillared on foundations which cannot be shaken, challenging our faith because greater than our knowledge, the "bright, consummate flower" of our humanity; rescuer of manhood from its shame and sorrow and sin, and everlasting witness to that presence and love of God which fill and consecrate every human soul. He stands the fairest and most wondrous fact in human history, — a fact which must have been; a fact which, like the light, is its own evidence, and which no human mind could have created. Is it not of moment to have this brought home to our thought?

2. Again, it is inseparably associated with the grandest hour of his life, — that of his death.

We can hardly wonder at this so attracting men's thought that they almost forget his life. It appeals to the mind with a singular variety of interest. Consider his youth, his vast purposes, how little of his work was done, how impossible that work seemed without his presence; consider the beauty of his character, the wealth of his goodness, the warmth and promptness of his sympathies, the variety and splendor of his powers, and the refinement of his nature; then look at that grim and frightful cross, its unspeakable distress, its disgrace, its crowd of scoffing enemies, its dread loneliness: and as you behold the calmness with which he went to meet it, the utter submission which laid all a ready offering at his Father's feet, and the thoughtfulness which, in that awful hour, gushed out towards those he was about to leave behind, say, if here is not something in human history to be tenderly and sacredly commemorated. Does it not gather into itself and shed a divine glory on all the elements that made his life beautiful and blessed? Is it not a marvel of faith and love both towards God and man? Can we do without the memory of this, which sheds sublimest glory and tenderest beauty on our humanity and the life given us to lead; which so attests the reality and power of the spirit; which reveals an unutterable love; and so lifts the burden of sin and sorrow from our souls? Verily, here, if nowhere else, are love and faith, — love with no tinge of selfishness, faith unclouded by a doubt: love for not only the beautiful and the good, the neglected and the poor, but also the unthankful and the evil; faith in even man who had lost faith in himself: love that loves because of its own overflowing nature; faith that attests and believes because it must: love and faith, then, for all,

— best guaranty of all possible good for all. Is it not well to have something which expressly recalls all this, — a sort of monument to him who was and is it all? Shall we raise monuments of marble and brass to honor and commemorate our great men, and not carefully cherish this already raised to the chief of all? What a monument it is! Its substance no dead stone, but living bread and wine, — the one restoring to the faint and weak, the other life-giving to all. The epitaph upon it words of love unspeakable: "This is my body broken for you; this is my blood, shed for many, for the remission of sins; this do in remembrance of me." Is it not of vast moment to keep green the memory of Jesus, — to keep alive in our thought the fact that he once lived and died and rose again upon the earth? Brought we this thought fairly home to our souls, our skies would surely be clearer, our burden easier, our fellow-men more sacred in our eyes, and life more beautiful with the presence of the Lord God.

3. But this feast has to do with more than memories. It deals with not only dead facts, but living facts. Very early it became the festival of not only commemoration, but communion. Such it must needs have become. For Christ, though passed from earth, is not dead. Never was he nearer his followers than when he had vanished from their sight. He was to be with them always, even to the end of the world, — no longer in the limitations of this narrow and passing life, but in the liberty and power of the boundless unseen. To commemorate him, then, was necessarily at the same time to commune with him. It was to revive and deepen the wondrous sense of connection between them in the flesh, and him in the spirit. And thus, through him, they became, almost unawares, consciously connected with that mighty spiritual world which

the natural eye cannot see, but in which all souls live. He was preparing mansions for them there. As time passed, they entered, one by one, the mansion prepared for them, and rejoined the beloved Master in that new and nobler sphere. And still the promise remained on earth, and still grew in number and in power the ties between the two worlds, until now, to the soul which truly enters into the life of Christ, they are made one. The dread partition-wall of doubt and fear, which separated us from our beloved ones gone into the unseen being, is broken down. The affections which speak their living presence, with voices all the clearer for their pain, are justified. Death has not destroyed, only changed them, and into something so new and strange that our eyes, holden by the habits of flesh and sense, cannot at once perceive them. But they are ours still. And Jesus is ours still. They and he live for us not less, even more, than they did on earth. And from them and him, yes, between them and us, pass communications deeper, firmer, richer, than any that take shape in words, — communications from spirit to spirit, — and through which often we are even here changed into the likeness of a nobler being than we had before, and prepared for the dropping of mortality, and entrance on the life which knows no death.

But this communion is not simply individual, — it is also that of the *body of Christ*, the church, — between her members here, and with her greater invisible membership beyond the veil, and, in presence of these symbols, with him who, under God, is her glorified Head. Here, if nowhere else, and, if I may say it without being misunderstood, *as* nowhere else, she is face to face with him, and with that which he would have her do. If the presence be full of comfort and assurance, it is not less full of warning and rebuke. Is it not good, is it not needful, that she

come thus into the conscience-presence of the great company of holy risen souls, who, in lowly lives, in agonizing self-sacrifice, and in deathless words and deeds, have borne faithful witness to the Divine Life, — and thus learn anew what she must be and do, and quicken her sense of the reality, power, and glory of that invisible spirit, the Comforter, by which alone she can overcome and renew the world?

Around this feast gather thoughts, memories, associations, and hopes such as these. If it be little, they are great. It is open to all, even the weakest and the poorest. And thus it attests the equality and brotherhood of all. Its invitation went first to a few lowly men who loved and revered Jesus. Even the betrayer was not shut out. How dreadful the thought of it afterwards to him! It is for all who wish and purpose to be good. It is their right. It has nothing to do with what is technically called "church-membership." The true church-membership is registered above, not here. Its credentials are the wish and the will to reach the Christly life.

Looked at thus naturally and simply, are there not here thoughts and influences which we all need? Can we do without them, and as nobly live? We cherish the little mementos of vanished dear ones, — shall we call this of no worth? We live in a time of peril, as well as opportunity. The assassin's hand has struck down our president's honored life. A deadlier assassin strikes at our country's heart. We know not what is before us. The time demands self-consecration to the noblest ends. Here is the memorial, the help to such as can never die. "Let us keep the feast," now and evermore.

FREDERIC FROTHINGHAM.

## OUR DENOMINATIONAL LITERATURE.

Mr. Editor,—As you well know, I have been a long time a good deal exercised on the subject of "our denominational literature." I don't just like the phrase; but one has to come to a good many things that he does not like, and I suppose we have got to make this matter of *denomination* stick out a good deal further than we ever have. A great deal has been, from time to time, said of the character of this literature. It has been rather a special brag of ours; but it is very little known to the denomination itself, and no systematic effort has been made to show the people what treasures of truth and life lay close by them. Gauged by circulation, our literature, while it may be very valuable, has been any thing but a success. Our people have been content with being told of its excellence: they do not *know* that it is so.

I am anxious that the present vigor of Unitarianism should not be galvanic. I want it a life, and not a spasm. To be that, our people have got to know, in every way, more about the denomination they belong to. The ministers we have not got: the missionaries we have not got. We must fall back upon the book. The voice crying in the world's wilderness must be the printed page. A book can go where a man cannot. It can be company when we do not want, or cannot get other. The press is occupying the land. The Satanic press is busy. It has largely preoccupied. It must be dispossessed. The sectarian press has a vigilance that is sleepless, and a persistence that halts at no scruple. It is everywhere intrusive and obtrusive. It must be met, — supplemented, if not supplanted. The liberal press has been too timid and dignified; too afraid of other people's feelings; too content with its purity of thought, style, and faith, — not pushing enough in a world in which nothing is allowed, but every thing must be asserted. Our army experience has shown us that something can be done, — that we are often heartily welcome and waited for. The war gave us the entrance to our wedge: let us see that peace drive it home.

Will you take a bit of my own experience in the premises? You know, that a large part, and a weary part, of our ministerial life is taken up in the vain effort of calling as many times at the houses of our parishioners as they expect; and you must have had a blessed experience if you have never been kept waiting an unconscionable time for the lady of the house to appear. I subtract that time from the length of the intended call; for, though "only the minister," my time has in it but the usual allowance of minutes and seconds, and is just as valuable as anybody's. That I might not be utterly the loser, I have made it my habit to get acquainted with the books in the room, — sometimes only an elaborately bound and unusable Bible. In this way I sometimes became better acquainted with the family than in the conversation which ensued. I even saw not only that books were bought upon no plan, that they were poor of their kind, that the itinerant vender of pretentious serials had the inside track, but that children's books, and the more religious books of the elders, were from other publishing houses than our own; that, actually, Unitarian families were getting their religious reading from those whose faith they did not accept. Especially was it so in those isolated families who so strongly and closely cling to us, while all their family and neighborly intercourse is with other and hostile sects. The book is the thing the family cannot do without. Very few, even of those whose life is among books, know what to buy; and common readers buy what they hear others speak of, or at a hazard.

I set myself to remedy this, so far as I could. I found a good man to visit every family with a list of such books as I then wanted to have circulated. I drew a map of the city, and the exact location of every house, with the occupant's name. I then said on Sunday, that such a person, with such books, would call at the several houses; and that, to save everybody's time, I hoped husbands and wives would talk the matter over, and be ready with a definite answer when the agent came. It worked like a charm. I cannot now remember the number of books sold; but it far exceeded my expectations, and my agent's sanguine hopes, while a good many books were asked for and

bought which I had not thought to include, — and among them, I remember, a set of "Palfrey's Lectures on the Jewish Scriptures," to a most worthy mechanic, to whom I should never have dreamed of recommending it. Similar experiences, on a smaller scale, have convinced me that all that is needed is for the minister to show a little heart in the premises.

I have been planning the same thing here, and should have moved long ago; but I have been waiting for you to move first. Now that you move, you don't "walk large" enough for me. I have great respect for the Unitarian Association publications, and want them; but there are many Unitarian publications beside, and I want the list complete, with prices annexed. Then I mean to have this completed list printed and copies placed in the pews, with the request that they be taken home, looked over, talked about, decided on, and such books as are wanted marked with a pencil, the individual's name written at the bottom, and left in the pew the next Sunday. Then the sexton shall see to collecting them, making up the packages, and the delivery, with such modifications as may be needed in different places. I believe this plan would be of great benefit to the individual and to the sect. If the minister pleases, it can be done.

It may be best, though I don't see why, that the books on your "Journal" cover should be only your own; but it is not best that any movement by the ministers should be confined to it. We want to bring our people in contact with the best liberal thought of the day. And the work does not stop with them. Every Unitarian family touches somewhere families of other faiths. Books are interchanged, prejudices are corrected, sometimes doubts removed and faith cleared. I am amazed, now and then, at finding that a Unitarian book has gone and been welcomed, where a Unitarian man or woman would be considered obtrusive and turned out.

We need not only more faith in our faith, but more faith in our literature, — really the great means we are to-day to look to in the work mapped out. And we want other books, — not scholarly and dry, not sermons and elaborate treatises, but short and pithy statements of doctrine and duty, from to-day's

stand-point, for the car and steamboat, for the great reading mass whose one book is the newspaper. The best thing the Unitarian Association can do to-day is to lop off some of its widespread, feebly-growing branches, for which it has not root enough, and concentrate itself into a popular religious newspaper, which shall be subscribed to by the East, but shall be scattered broadcast by regular agencies West and South. The newspaper is your to-day missionary. Why not have a "Zion's Herald" that shall dog the "New-York Herald" everywhere, until the Satanic shall yield to the liberal press?

This introduction of our literature will do something toward giving a more wholesome tone to the Sunday at home. Very largely is the day a wasted day, and the serious book the last thing in the hand of adult or child. Religious literature, let us own it, is insufferably dull. It wins no one. But it need not be so; and there ought to be wit and wisdom enough in such a body as ours to find that *juste milieu* which shall make a healthy book palatable. If we will put really valuable books into our homes, living books, — books out of men's lives, speaking to men's lives, — not only our societies, but our homes, our men and women, will be regenerated.

I want, too, to see a different class of tracts. Our old ones do not meet the to-day want. The manner in which they are seized — I am perpetually obliged to renew a large supply kept at my church door — shows me what may be done this way. Short, pithy, well-printed statements of doctrine and duty, — not more than six or eight pages, — fresh and vigorous, by to-day's men, are what we want. Some of these should be specially for young men. Some might be merely judicious selections of the best thoughts of best thinkers, — three or four pages of extracts upon a single or kindred topics, — the nuggets that lie in big, deep books, and which the common reader would never dig for. I have thought, perhaps, that single pages would be valuable. But I am getting prolix. Unitarianism has had a pretty good stirring, but it needs stirring yet. It seems to me that some things are quite as practicable as others.

J. F. W. W.

## THE INDIA MISSION.

Believing that all the friends of our Association would be glad to hear from other sources, as well as through the letters of our Brother Dall, in regard to the working of our mission in India, we have taken pains to gather, so far as possible, independent information on the subject.

We propose soon to present an article giving a complete account of this mission and its results. Meantime, we are glad to publish a few letters which have been lately received.

The first is from one whose name is already familiar as a friend of the mission.

29, Chowrin ghee, Oct. 1.

Dear Sir, — The mail of a few days ago brought a letter from you, which Mr. Dall has shown me, expressing a wish for some independent information touching the present status, aims, and prospect of the mission. To answer these points at length I have not time, as I go on board to-morrow, to return to Rangoon; but a few remarks may perhaps partly supply the sort of information you want. It must be now some twelve years or thereabouts since I first made Mr. Dall's acquaintance, at the house of a friend, whereby I was led to attend his services. The result was, that I attached myself permanently to his congregation, giving up attendance on the Church of England, and have since felt great interest in the progress of his mission. The great and numerous difficulties Mr. Dall has met with may not be unknown to you; but they are not what I now write about, save that Mr. Dall has achieved a position almost single-handed, which he may, I think, be proud of. As far as I gather, you wish for information on three points: 1st, Is the mission teaching of a sufficiently distinctive Christian character? 2d, Is Mr. Dall generally effecting what may reasonably be

expected of him as a Unitarian minister, touching miscellaneous mission labor? 3d, Are the prospects of the mission encouraging?

My reply to these three points is unquestionably affirmative, especially to the last, as I will show.

The work of teaching and the matter taught, the *religious level* to be sustained, if I may so speak, is, I know, a matter of considerable difference among very excellent people. My own opinion is, that no one is so fitted to judge this as the missionary himself; but so do *not* think, I know, many estimable doctrinaires across the water. I have in my eye the lamentable damage done to the American Baptist Mission in Birma, by the interference of the Home Board with the routine of missionary work in Birma; and I suppose it may be taken as a fact, that Boards at home, reflecting on what was done by preaching in apostolic time, lay less stress on education than on more strictly religious instruction. At the same time, *practical workers* find that education must go on *pari passu*, — must often, indeed, take the prominent place in a missionary's labor. I believe this experience is universal. If I were asked, therefore, if Mr. Dall makes religion as prominent as he could, I might answer, *No.* If the question, however, were, "Does he make it as prominent as he *should?*" I should answer, "Most assuredly." All Hindoo youths are so anxious to benefit by our instruction, that they will *submit* to any religious exercises exacted from them; but any distinctive service would simply be *submitted* to, and fall as water from a duck's back. Mr. Dall's efforts are rather directed to convey Christian truths, not so much by formulas as by confidential intercommunion with the pupils, — by a personal rather than a routine path. The instruction imparted is much the same by either plan; but the *influence* obtained is very different. As Mr. Dall's school now gets aid from Government, it is officially inspected, and its thorough efficiency secured; so I need add no more on that point. General work is well looked after, and must occupy much time; and the circle amongst whom Mr. Dall's influence is spread is not a narrow one. Sunday services are held, but are not well attended from local causes. In the first place, pecuniarily straitened as Mr.

Dall is, he is glad enough to get any place he can at a moderate rent; for rents now are something *enormous*. Even had he a greater chance, the spot best suited to a European congregation would be worst suited for the natives, and *vice versâ*. The Sunday services, however, are not, in my opinion, the most pressing duties of a *missionary*. If there is one point I think our mission falls behind in, it is in the matter of *publication*. This should not be, but it is no fault of the missionary. Mr. Dall has, I think, a press; but to work it requires a steady monthly outlay, which is not supplied. I would urge a handsome appropriation for this purpose as one of the most urgent wants of the mission, which greatly needs an organ of expression.

As regards the maintenance of the mission, and its prospects, I think the time was never more inopportune for lukewarmness or hesitation. The native mind is just now agitated with the budding of great truths. The axe is at the root of the old tree of superstition; but what the result will be no one can say. Of one thing I am certain, that *Hindoos*, meaning Bengalis, will never as a body become Church-of-England men, or any other prominent Orthodox sect of Christendom. Consistent Unitarians they may become, and I hope will.

Already the sect of Hindoo Unitarians, as they are called, the Bramah sumaj or Bramres, is acquiring great importance; and I see no reason why numbers of them should not become essentially Christians. Nothing is so likely to conduce to this as the existence here of a mission such as Mr. Dall's, but, of course, supported *adequately* to the work to be effected. At present, the mission has no organ; and this is what is just now, for the above reasons, most urgently required.

The Bramres are exciting great interest just now, and are gaining strength; and the only sect that can possibly benefit by this movement is, I think, that of the Unitarians. I hope, therefore, there will be no talk of giving in, but rather of greater efforts being made, and support tendered to Mr. Dall more commensurate with the work to be done.

Pray, excuse this hasty letter; and believe me, dear sir, yours sincerely,

W. THEOBALD, Jr.

Rev. C. LOWE.

The following is from a gentleman who has been for more than thirty years a merchant in Calcutta and the North-west of India: —

CALCUTTA, Oct. 1, 1865.

DEAR MR. DALL, — You have asked me for my opinion of the working of your mission in India, and I am happy to say it is favorable in the highest degree. I have been nearly thirty-three years in this country, and have been in different parts of it for various periods, and for many years was a subscriber to the mission at Meerut, in the North-west Provinces, and have had many opportunities of witnessing street-preaching, but never to an audience of above a dozen, some of whom stayed out of curiosity, others to laugh and scoff at the preacher, and a few to see if any pecuniary advantages were to be gained by professing Christianity; and, during my long residence at Meerut, I never recollect to have seen a single baptized native convert who was not a pensioner on the mission funds. A sum of one hundred rupees, monthly, in Calcutta, would ensure at least ten converts always on your list; that is, such converts as money and self-interest will make. I am convinced, that, by your system, the first great object is gained, viz., securing an audience; and it is no light advantage for a zealous, painstaking missionary to have an opportunity of addressing from two hundred to three hundred Hindoo boys daily. You don't come upon them abruptly, and, as it were, force Christianity upon them: your example, precepts, manners, customs, and ideas are gradually instilled into heir minds; and my firm conviction is, that you are "broadcasting" seed to bring forth at some future day a hundred-fold.

Not the least element in your success is the uniform affectionate regard which your pupils entertain for you, which, in my judgment, must tend to most satisfactory results; and I believe that the mission, as at present conducted, will eventually produce more real converts than all the street-preaching and other means pursued throughout India.

I remain yours very truly, WILLIAM MUSGRAVE.

To the Rev. C. H. A. DALL.

The following is from the late chairman of the Calcutta Board of Trade: —

CALCUTTA, Oct. 7, 1865.

MY DEAR MR. DALL, — I readily respond to your request for a short expression of my opinion as to the value of your methods of Christian labor as compared with those of other bodies of Christians having the same object; namely, the conversion of the heathen.

And I may without vanity claim some weight for my opinion from the facts, that I have been a resident in Calcutta for the last fourteen years, intimately acquainted with you and your work for four or five years; and that I am not a member of the Unitarian body, although strongly sympathizing with the liberal and progressive spirit which characterizes it.

If by "the conversion of the heathen" is meant the baptizing of them into connection with particular branches of the Christian Church, it must be admitted that the Unitarian mission has done very little. Indeed, if the success of Christian missions in India is to be tested by the numbers who have thus embraced Christianity, they must, one and all, be pronounced failures.

Half a century's experience of missionary work in India has afforded a fair test of what can be done by "preaching the word." And what is the result? That it is almost powerless until the condition of the people has been raised by education. One of the earliest plans of the Baptist Mission was the establishment of a college at Serampore, for the education of native evangelists, who should go forth to preach the gospel to their fellow-countrymen. The scheme proved a vast failure; and with commendable wisdom, bought by dear experience, within the last ten years the college has been turned into a school, in which three or four hundred Hindoo boys are educated, under the superintendence of a missionary of first-rate abilities and high Christian character, but who is unable to address a word to them in their native tongue.

The name of Dr. Duff will be familiar to your American friends in connection with the Free-Church Mission. It is to him that one of the noblest institutions in India for the education of the natives owes its origin. Seven or eight hundred

boys are daily taught in this school (which is entirely conducted by missionaries, who give their whole time to the work) in all branches of secular knowledge. Similar institutions exist in connection with the established Church of Scotland and the London Missionary Society. Besides these, there are missionary schools in every district throughout the country where a missionary is stationed.

I cannot, therefore, be wrong in asserting, that education is universally recognized as an important, if not the most important, branch of missionary work in India. And I believe, that, in devoting your energies to the education of the rising generation, you are not only following what may be regarded as an established precedent, but that you are laying the surest foundation for the spread of the principles of Christ's religion among the natives of India.

One of the most important agents in the hands of the Baptist Mission is their printing press, from which issue copies of the Scriptures in the various native tongues, and numerous tracts and other publications. An agency of this kind, even though on a much smaller scale, might be employed under your direction to great advantage; and I often regret to see your beautiful little press standing idle for want of funds to set it in motion. There is a very large class of educated natives to whom the simple doctrines of Christ's religion would be very acceptable. The earnest spirit of inquiry which is spreading amongst them requires to be supplied with some simple and well-defined truths.

I sincerely rejoice that your American friends have continued their support to your mission, and shall be very glad if any thing I have written tend to convince them, that, in your earnest and self-sacrificing efforts, you have chosen a way which, under God's blessing, may hasten the coming of the kingdom of Christ on earth.

Believe me, my dear Mr. Dall, sincerely yours,

Jas. B. Knight.

## EXTRACTS FROM THE MONTHLY REPORT OF REV. C. Y. DE NORMANDIE,

MISSIONARY OF THE UNITARIAN ASSOCIATION IN RICHMOND, VA.

After a very interesting account of his first experiences in Richmond, and of his efforts to procure a suitable place of worship, he relates that he at last procured, with great difficulty, a Universalist church, much dilapidated; and that he put it in such repair as to be adapted to his purpose, and obtained a lease of the house, on behalf of the American Unitarian Association, until the middle of April next.

"I have held seven services, including the National Thanksgiving, with an average attendance of thirty-eight. The highest number present at any one service was fifty-eight; the lowest, fifteen, at the Thanksgiving service. . . .

"I think the prospect is quite good for the organization of a society on a broad, *free*, liberal basis. It will be slow and laborious work, however. The public mind is in such a state, politically and financially, that the people have but little thought except in regard to their present pressing needs. Capital is sunk, labor is disorganized; and in these ways the wicked attempt to overthrow the Government has rebounded upon those engaged in the rebellion, — prostrating their energies, crushing them to the earth, — reducing to want, almost to beggary, those once in affluent circumstances. Many now see that the success of the rebellion would have been their ruin, and the ruin of the country; and submit to their unhappy and unfortunate condition, patiently hoping for better days. Others picture to themselves, what could never have been, a great, prosperous commercial nation under Confederate rule, with 'slavery as the corner-stone' of the confederation; and are bitter, unreasonable, and unreconciled to the failure of their effort. But, whatever view they may take of affairs, however reconciled or unreconciled they may be to the re-establishment of the author-

ity of the Government, they are absorbed now almost wholly in devising means of subsistence. This sad state of affairs has been rendered worse just now by the withdrawal of rations on the part of the United States Commissary Department, and turning the *poor* over to the city, to be cared for by it. The treasury is empty, and there seems to be no way to fill it; and all at once, the supply of about four thousand rations to the poor whites, and six hundred to the poor black, — a difference that should be noted, by the way; for the colored population just about equals the white population, while the rations are issued to just about one seventh the number of blacks, — this supply is suddenly cut off by order of the Government. Should this order not be countermanded, there will be a great amount of suffering through the entire winter, even with all that the charitable hearts of our Northern people may prompt them to do. Crime, the amount of which is already terrible, will greatly increase; and there will be scarcely any security for property, or even life. You can judge somewhat of the moral condition of the city from the report of J. N. Croft, Chief of Police, covering the time from Oct. 1 to Saturday, A.M., Dec. 16. In a city of about fifty thousand inhabitants, there were arrested, for almost every possible crime, 'of white males, 440; of white females, 65; of colored males, 319; of colored females, 116; of soldiers, 208; of policemen appointed to keep order, 51, — making a grand total of 1,199 arrests in about two and a half months.' This report is more eloquent in regard to the moral tone of the city than any words from the most gifted pen or lips. The work of lifting up to the level of Christian civilization, and the dignity of freemen in Christ Jesus, this mass of human beings, will be a herculean task, and require all the missionary spirit and energy both that the North has to spare. It is a noticeable fact in regard to crime, as in regard to the distribution of rations, — if these facts may be relied on as proving any thing, — that the black population of this city, whatever it may be elsewhere, is in a better condition than the white citizens. There are not so many arrests for crimes; it is not necessary to deal out so many rations. Besides the efforts put forth directly in the work of my mission, I have visited all

the schools of the freedmen, and the schools for the white children, established by the 'Union Commission,' C. Thurston Chase, Superintendent. The white schools contain about three hundred and seventy children. *One school* for colored children has an average attendance of about five hundred. This school is kept in the African Baptist Church, Broadway, of which Rev. Mr. Stockwell, recently from Springfield, Mass., is pastor. On Thanksgiving Day, I went to the Orphans' Home at Camp Lee, under the charge of Quakers from Philadelphia, and addressed some four hundred men, women, and children, and saw them surround the tables groaning beneath their load of good things. There is much doing here for the intellectual and moral advancement, and also for the comfort, of God's little children and suffering poor: but much more ought to be done; and I feel daily, as I go about the streets, that I should love to give myself wholly to the work, for it would produce *visible* results: the blacks particularly respond quickly to any efforts in their behalf. Our liberal views would, I think, be readily embraced, and find good soil in the hearts of the freedmen. At all events, our practical Christian efforts do not go unappreciated. With an earnest desire that more laborers may be sent into the field, already white to the harvest,

"I am, yours truly,

"C. Y. De Normandie."

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## REPORT OF REV. CALVIN STEBBINS.

The affairs of the Church in Charleston, S.C., are in a condition far from satisfactory, as regards the re-establishment and growth of a religious society. The secular press has already made known something of the difficulty with which our missionary has had to contend, growing out of the deep-seated animosity on the part of the people against the North. At present, the state of things is too unsettled for us to care to publish the details, as we have

them from Rev. Mr. Stebbins, in his almost daily reports. We shall do so, however, at some future time; and are confident, that, whatever the result of his mission may be, he will command the respect and approval of the denomination for his firm, and yet kind and conciliatory, course.

We print only that portion of his report which describes his work outside of the pulpit and parish: —

CHARLESTON, S.C., Dec. 11, 1865.

MY DEAR SIR, — On my arrival in this city the last week in October, I found a state of things very different from that I left last July. Business has recruited. Northern capital has made the city look like a new place. The people have returned in multitudes. When I left, there was but one newspaper in the city; now there are three, — all under the charge of rebels. The tone of these papers is very curious. The "South Carolinian" takes a very sensible view of the negro question, but is rabid on every thing else. The "News" had an editorial the other day on taking up arms again! And so the thing goes. The hostility to Northerners is becoming daily more outspoken. And I am told by the editor of the "News," — who is a South-Carolina man, — that, if the troops were withdrawn, a Northerner could not stay here. But more of this presently.

The poor are in about the same condition as last July. It is not uncommon to find a family who have had nothing to eat for one day. An example of this will give you some idea alike of the condition of things and the state of feeling: The Rev. Mr. —— has lost his place; and such is the prejudice against him because he preached to the Yankees, that he is out of employ, and cannot get any thing to do in the way of his profession. Through a mutual friend, his wants, which were imperative, were made known to me. Our friend, at my request, invited him to state his case to me. He did so; and it was bad enough. I helped him to keep his family together; for he was so driven, that he was going to put his children upon the city to keep them from starving.

When I came here, the House of Industry had been in operation about two months. Over three thousand dollars had been

put into it, and it was a thousand in debt. It came near breaking down. It is a good thing, and just what I want to put single ladies into. It was governed by a committee of citizens; and they had well-nigh run it into the ground, and were about giving it up, when the two ladies who started it came to me for help and advice. I had studied into the whole thing, and felt, that, if the committee were out of the way, it would go alone. So they were got out of the way; and, to their great surprise, the House has ten more inmates than when they had charge, but it has five less servants. The servants were dismissed immediately; and, by that means, $150 per month was saved, besides the board. I purchase the provisions, and a strict account is made to me. The House is now paying its way. I have spent about a hundred dollars on it. But shoes and clothing have been the great demand.

I have received —

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|---|---|
| From a friend . . . . . | $2.00 |
| From a *Northern* friend . . . . . | 500.00 |

I ought perhaps to say, that, in the House of Industry, the marketing, under the committee of gentlemen, was eight dollars per day: it is now between two and two and one half.

Among the little matters which interest me, was an old book which I found in a junk-store. It turned out to be the vestry-book of St. Michael's Church. The record commenced April 16, 1759, and ends May 30, 1824. It is a document of great historical value. I returned it to the church, and had the pleasure of showing the gentleman into whose hands I delivered it the oath which his great-grandfather took as first warden of the church.

I have been long in search of a negro to educate for the ministry. Other denominations are using them as preachers, and with great success. I have found a young man, or rather a middle-aged man, — a man of thirty years, who was a member of the Dutch Reformed Church, and became a Universalist. He was born in Holland, but speaks English very well. He is a man of good sense. He has been in the army, and has a lieutenant's commission. He is spoken well of by all the officers of his regiment; and I can get letters from them if you wish.

Inclosed you will find a letter from him, addressed to me, on the condition of the negroes here. He has a large acquaintance in the city. His brother is a doctor here. Can we do any thing for him until he can get started? He is very sure of success, and has been circulating our tracts among his friends who can read. His views are very clear and sound. Write me soon about it. I can use him to good advantage. He teaches a little school of his own now.

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## REPORT OF REV. C. G. AMES.

San Francisco, Nov. 28, 1865.

Dear Mr. Lowe, — Taking passage from New York, Oct. 2, in an ocean steamer, I slipped across the parallels to the Isthmus, was shot over by railroad to the Pacific side, then sidled up the meridians to the "Golden Gate;" reaching San Francisco in twenty-two days, — a voyage unusually quick, smooth, and pleasant, yet exhausting, as the hot fortnight spent between the tropics was almost wholly unrelieved by sea-breezes.

California is a strange land, full of surprises to a new-comer; but the people whose acquaintance I have made are so cordial in their welcome, and so much like "our folks," that one has hardly room for the feeling of a stranger. It takes a little time to adjust an imported constitution to this singular climate; and you are aware that I brought away from the East no very large capital of vitality. Meanwhile, I am complying with the wishes of your Board by sharing the labors of Rev. Mr. Stebbins. On the Sunday morning after my arrival, he spoke in the church a word of generous welcome, — noble words also for the great cause. The pulpit was given to me in the evening; and it has been mine every Sunday evening since, as also one Sunday morning, when I urged the pastor to go out of town. Have looked in at the thrifty, cheery Sunday school, and met twenty of its teachers at their weekly gathering in the parlor of the church. Have preached once in the City Hall of San José, — a sprightly young city, fifty miles south of San

Francisco, and connected with it by railroad. A hundred hearers met me there; and, from decided expressions of interest, as well as from what could be learned of the character of the people, there is no doubt that a congregation, respectable in numbers and moral power, could easily be gathered.

Considerations of health, and the advice of those who know the climate, together with the invitation of Mr. Stebbins, incline me to spend most of the winter — "the rainy season" — in this city; sharing the pulpit work, as heretofore. There is need of this partial relief: the minister's first year has been a continuous and severe strain. The process of acclimation makes a heavy draft; public and private duties are numerous and exacting. Then it will be borne in mind, that he came to a mourning people; and, though comforted, they mourn still. The inevitable ebb of numbers, interest, and enthusiasm, which followed Mr. King's death, made the work of his successor peculiarly trying. No personal bravery or devotion, no sympathy of the people, can be proof against the wear and tear of nerves in such a combination of conditions. But, as Mr. Samuel Bowles wrote from here to the "Springfield Republican," while "no man can fill another man's place," Mr. Stebbins is abundantly competent, through the good gift of God, "to make a place of his own." If such words and works as his did not find increasing access to the people, and increasing appreciation, why, then, alas for the people! But he has already "made a place;" and his power and influence, wholly consecrated to the noblest ends, will grow with the growing years.

As ever,

CHARLES G. AMES.

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## REPORT OF REV. W. R. COLE.

AN interesting report has been received from Mr. Cole, who is engaged as missionary of the Association in Iowa. He gives an account of his labors in various places, and speaks with hopefulness of the prospects for a liberal so-

ciety in four prominent towns. There is not space for this report; we insert, however, a letter supplementary to it, which has been received from a gentleman in Ottumwa.

Ottumwa, Iowa, Dec. 20, 1865.

Rev. Charles Lowe. Dear Sir, — The Rev. Mr. Cole has been here several days, organizing a Unitarian society in this place. I thought, when he came here, there was no prospect for a society, and rather advised him not to attempt it; but he has preached two Sundays, and also Mr. Brittan, from Mount Pleasant, one Sunday. Mr. Cole has canvassed the city this week; and he finds there are thirty or forty families who would attend a Unitarian church. We have started a subscription-paper, and find that we can give $1,000 a year. I have no doubt that, with the right kind of a clergyman, we can build up one of the best societies in the West.

Mr. Cole is entitled to credit for the energy he has displayed in organizing this society; and I hope he will meet with equal success in other places. We call our society "The First Unitarian Society of Ottumwa."

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## MEETING OF THE FRANKLIN EVANGELICAL ASSOCIATION.

A meeting of the Franklin Evangelical Association was held in Springfield, Mass., on Thursday, Nov. 30, under a similar call, and for a similar purpose, to that of the meeting of the Cambridge Ministerial Association, of which an account was given in the December Journal.

The meeting was called to order by Rev. J. F. Moors, Scribe of the Association. Prayer was offered by Rev. Dr. Stebbins; and Judge Wells was chosen President of the Convention.

Every parish included in the Franklin Evangelical Association was represented.

After hearing the statement of the Secretary of the American Unitarian Association, and of the Secretary of the National Council, earnest addresses were made by Rev. Dr. Bellows, Rev. Dr. Stebbins, Rev. Messrs. Ham, Frothingham, Noyes, Nightingale, Moors, White, Jenkins, Hosmer; Messrs. Walker, Wells, and others, — all expressing their readiness to co-operate in the movement for raising funds for the American Unitarian Association.

A sum was mentioned as the fair proportion to be raised by the churches of the Franklin Evangelical Association; and Rev. J. F. Moors, Rev. J. R. Hosmer, George Walker, Esq., A. Parsons, Esq., and Hon. Samuel F. Lyman were appointed a committee to make arrangements for its collection.

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Influence is to be measured, not by the extent of surface it covers, but by its *kind*. A man may spread his mind, his feelings, and opinions through a great extent, but, if his mind be a low one, he manifests no greatness. A wretched artist may fill a city with daubs, and, by a false, showy style, achieve a reputation; but the man of genius, who leaves behind him one grand picture, in which immortal beauty is embodied, and which is silently to spread a true taste in his art, exerts an incomparably higher influence. — *W. E. Channing.*

Most Protestant sects are built on the Papal foundation. Their creeds and excommunications embody the grand idea of infallibility, as truly as the decrees of Trent and the Vatican. — *Ibid.*

## MRS. GASKELL.

We see with sincere sorrow the death of this lady recorded in the English papers.

Few women ever emerged into the literary world so suddenly, or acquired so wide a reputation, by the publication of one book. The novel of "Mary Barton" was produced under the pressure of affliction, to turn the author's mind outward from herself. It won all hearts, and is one more example added to the many cases of the best works of genius being born from the invincible energy which the soul puts forth under the storms of life. "Mary Barton," though the first, was considered the best, work of Mrs. Gaskell; but that was enough for one lifetime. She wrote of what she knew, and saw with her own eyes. How otherwise should a novelist write? He may cram his mind with French novels, and be able, at length, to produce a book after the manner of the French. It may be an artistic thing, but the heart is what we want. We want to feel the author's heart pulsing in his characters: so it was with "Mary Barton."

Mrs. Gaskell's "Ruth" was well written, but not especially original. Her "Cranford" was spicy, and undoubtedly true of village life in some places, though not everywhere. Her later books we are not familiar with, with the exception of the "Life of Charlotte Brontë." This was a very delightful book. The subject was fascinating; and there is great vigor in its portraiture of character. We regret that the writer should have indulged in personalities during the lifetime of Miss Brontë's relatives, especially as she does not seem to have had the best authority for some of her statements.

It is not, however, Mrs. Gaskell's books which give her a place in the columns of this journal; nor merely the fact

that she was the wife of a Unitarian minister. She was interested in all phases of liberal thought, and in all practical philanthropies, — in all the tender sympathies which should draw the rich and poor together as one family in the sight of God. She thought much of the condition of the blacks in this country; and her heart beat in unison with us of the North during our terrible struggle. One of her last efforts was a book treating of our late conflict, and dedicated to one of our own countrymen.

She died suddenly, while sitting among her daughters. May her spirit fall on them, and lead them forth to aid in the regeneration of the world!

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## SERMONS FOR CHILDREN.

BY REV. A. P. PEABODY, D.D.

*Published by the American Unitarian Association.*

We wish to call special attention to this volume, which is just issued by this Association. It contains four sermons:

1. How to be Religious.
2. Use and Abuse of the Tongue.
3. False Shame.
4. Memory.

The sermons were first preached in Portsmouth, N.H., and many there will remember the earnestness with which they were heard, and the profound impression which they made. We cannot doubt, that they will be eagerly welcomed by parents, and by all who are interested in the religious welfare of the young. They are printed in an attractive form, and the book is admirably suited for a gift-book to the young.

It will be sent free, by mail, on receipt of price (75 cents per copy), on application to the Secretary of the

American Unitarian Association, 245, Washington Street, or to Messrs. Walker, Fuller, & Co., Boston, or James Miller, New York.

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## JOTTINGS FROM THE RELIGIOUS WORLD.

An intelligent Russian gentleman, now travelling in this country, informs us that the book which is at present being more widely circulated and read among his countrymen than any other, is a volume of the writings of Dr. Channing. Undoubtedly the principal reason for this popularity is the interest now felt in Russia in the subject of emancipation; but the whole tone of liberal thought pervading these writings seems to find acceptance.

There seems to be still a misapprehension in many quarters in regard to the action of the Unitarian body, at the National Convention in New York, with regard to the acceptance of a creed. A book has just appeared, entitled a "History of Rationalism," by Rev. John F. Hurst, apparently fair in most of its statements, in which the assertion is made, that "the refusal of that Convention to adopt the Declaration of Faith presented by A. A. Low, Esq., indicates very clearly the unwillingness of a large portion of the Unitarian clergy of the United States to occupy an evangelical position." We deem it right to repeat (what, however, must generally be sufficiently understood), that this refusal had nothing whatever to do with the theological position of the members of the Convention, and is in no way an indication of it. It was only an emphatic expression of their unwillingness to bind the denomination by a creed! and, in point of fact, the Declaration referred to was probably entirely acceptable in itself to the individuals, who, on the ground we have mentioned, were the most earnest in opposing it.

What a merciful God our Baptist brethren believe in, — a God who damns poor heathen men and women because they died without ever having heard of Christ! We clip the follow-

ing from the Baptist "Missionary Magazine" for December, being a portion of the report of a missionary in China, describing his conversation with a new convert: —

"Words cannot express my feelings, when, at another interview, he asked me if God would hear him if he prayed for the souls of his deceased parents. I told him he could not pray for the dead. *None but the living could repent and believe.* He only wanted to pray for his father and mother, and, with tears in his eyes, said, 'Is there no way for them yet to be saved?' They have only been dead four years, but they had never heard of Jesus and of God. How could they be saved?"

IMMEDIATELY on the evacuation of Richmond by the Confederate army, the New-York Tract Society began a work in the South, which, from its energy and success, is worthy of special notice. It established an agency and opened a depository in Richmond; its agents and colporteurs began the work of exploration, visiting from house to house, organizing schools, distributing school-books and religious publications. In this way it has already furnished its publications to more than two hundred schools in the State of Virginia. All its publications, even the primers for the schools, contain some religious instruction according to the Calvinistic Faith. The American Tract Society has its agents and colporteurs in seven States doing the same work as in Virginia, and its system is admirably organized and exceedingly effective.

WE note with satisfaction the evidence of renewed activity and earnestness in all denominations in our country. "Zion's Herald" gives the missionary appropriations of the Methodist Church for the present year, amounting in all to $1,000,000. Of this sum, $301,242 is for missionary work in the Southern States.

As one of the signs of awakening in our own denomination in this country, we call attention to the recent improvement in those of our leading publications. The "Christian Inquirer" was the first to make a change; and the numbers which have already appeared, since it assumed its new form and editorship, have established it as a first-class religious newspaper. The

"Christian Register" has been purchased by a company of gentlemen interested in our cause, with the design of doing what individual enterprise could not afford to do, in the way of giving to the paper an excellence commensurate with their sense of the importance to the interests of Liberal Christianity, of a weekly paper that shall carry into all our households the fresh earnestness that has been kindled in our denomination. We shall be surprised, if, with both these papers, the greatly increased circulation does not render the outlay of money rather a profitable investment than, what the proprietors are willing to make it, a gift to the cause. No family in our denomination, that can afford to take it, ought to be willing to do without one or other of these papers.

The "Christian Examiner" is also about to undergo a change. Of late years it has rather disclaimed a denominational character; but, as announced in the prospectus, it could not withstand the increasing interest on the part of the Unitarian body, and its "sense of obligation in respect to the propagation of its theological opinions, and the extension of its organized influence." Under the joint management of Rev. Dr. Bellows, Rev. J. H. Allen, and Rev. W. R. Alger, we can be sufficiently sure, not only that its former "scholarly and literary excellence will be preserved and increased," but that it will be an earnest exponent of whatever is best in the religious life and spirit of our times. The only feature of the change which has not been welcomed is the transfer of the place of publication. There are many who cannot but regret that it is no longer to be published in Boston, where are clustered the memories of the richest of our denominational influences in the past. But perhaps there is a compensation for this in the fact which the change reveals, that Unitarianism is no longer in any sense a local faith, and that the necessities of its national extension have drawn this leading organ of the denomination to the principal centre of the national power and wealth.

We hear that the "Monthly Religious Magazine," which is even now so valuable, and so deservedly welcome, is also to be increased in size and excellence.

THE "RADICAL" — too recent in its origin, and too well planned in the start, to have contemplated any change like the rest — has found its way, by its able corps of contributors, and the richness and ability of its articles, to the favor even of those who dissent from the views which it is established to present.

TAKING them all together, the year opens with a promise of a periodical denominational literature of which we may be reasonably proud.

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## MEETINGS OF THE EXECUTIVE COMMITTEE.

*Dec.* 11, 1865. — Present, Messrs. Palfrey, Kidder, Padelford, Hedge, Clarke, Hinckley, Livermore, Smith, Shattuck, Fox, and Lowe.

*The Finance Committee* reported, that, since the last meeting of the Board, they had received information of a bequest to the Association, from the late Miss Lydia S. Gale, of Boston, of an estate valued at some $10,000, and asked for authority to sell it whenever a favorable offer should be received, and invest the proceeds as a part of the General Fund; which authority was given.

*The Committee on Publications* reported, that the publications of the Association had been granted, in response to applications received, to the following institutions: Young Ladies' College, Rogersville, East Tennessee; Cooperstown Seminary, Otsego Co., N.Y.; Evans Academy, Peterborough, N.Y.; and a young men's society in Phillips Academy, Exeter, N.H.

In compliance with the recommendations contained in this Committee's report, appropriations were made for the following objects: to publish an edition of Rev. Dr. Bellows's volume of sermons, the stereotype plates of which were recently presented to the Association by the author; to publish an edition of Rev. Dr. Noyes's "Translation of the Book of Job;" to purchase the stereotype plates, and publish an edition, of Ware's "Formation of Christian Character," and its "Sequel;" and to purchase such denominational papers and periodicals as the

Secretary might think it best to distribute among the agents of the Association.

*The Committee on the New-England States* presented a report, recommending the following appropriations: $100 to the society in Montpelier, Vt.; $50 to the society in Chelsea, Mass.; and $100 additional towards the support of Rev. Henry J. Hudson, as pastor of the new society in North Bangor, N.Y.

*The Committee on the Middle and Southern States* reported, that Rev. Henry F. Edes left for his missionary work in Georgia a few days since, with instructions to make Augusta his principal field of labor; but to endeavor also to circulate in other parts of the State our books and tracts.

They further reported, that Rev. James Thurston had also been commissioned by them to do similar work in the State of North Carolina, having his head-quarters at Wilmington. Mr. Thurston was, however, more especially engaged by the Soldiers' Memorial Society, his entire salary being paid by that organization; and, as an equivalent for the Association's share in his services, this society asked a corresponding share in those of Mr. Edes. This mingling of the operations of the two societies had been agreed to by the committees of the two, after finding, that, in this preparatory work, the aim of both was essentially the same. There was an advantage to each in being able thus, without increasing the expenditure, to double the number of places in which their influence might be exerted, and in making it doubly sure that the missionary would find some work ready to his hands.

This Committee also reported, that Rev. William J. Potter, of New Bedford, had been engaged to preach in the Unitarian Church in Washington, D.C., through December; Rev. Frederic A. Farley, D.D., of Brooklyn, for the month of January; and Rev. George W. Briggs, D.D., of Salem, for February. Every effort was being made to secure for this important position a permanent minister. They recommended, that an appropriation of $300 be made to meet the expenses attending the supply of the Washington pulpit.

This report further stated, that a letter had been received from the British and Foreign Unitarian Association, in response

to one written by the Secretary, as instructed by the Board, saying that they welcomed our attempt to do missionary work in the South, and should esteem it "a privilege, as well as a duty, to co-operate with us." They had already made "a small appropriation, — as large as their funds allowed, — and were about to invite the Unitarians of England to assist in the wise and humane project; and hoped, in the course of two months, to send a liberal instalment of the English Unitarian subscription."

The recommendation contained in this report was adopted.

*The Committee on the Western States* reported, that Rev. J. G. Forman was about to be released from his service in the army, and had already commenced his labors as a missionary in the State of Illinois, under an appointment made by the Board some time since.

They reported, that Rev. R. S. Sanborn had submitted an account of his visit to Nashville, Tenn., as an agent of the Association, together with a petition for aid from the persons in that city who desired to establish a Unitarian society.

This Committee also recommended, that Rev. Charles H. Brigham be requested to continue his labor at Ann Arbor, Mich., after the close of the present engagement, with the understanding, that, during the two months of college vacation in the summer, services should be suspended, and he should be at liberty to engage in missionary work, under the auspices of the Association, in such places as might be agreed upon.

This recommendation was adopted, and also the following resolution: —

*Resolved*, That the Secretary be authorized to communicate to the petitioners in Nashville the cordial interest of this Board in the establishment of a Unitarian society in that city, and to assure them of our readiness to afford them such aid as future circumstances may render expedient.

*The Committee on Foreign Missions* reported, that letters had been received from several gentlemen in Calcutta, giving most satisfactory assurances in regard to Mr. Dall's mission.

*The Committee on Theological Education* reported in favor of granting to two students in the Cambridge Divinity School,

in response to their applications, $50 each; and also of granting the application from the professors in the same school for an appropriation of $70 towards the payment of a teacher of elocution.

*The Special Committee*, to whom was referred the subject of making new arrangements for the publication and sale of the books of the Association, reported, that, having by mutual agreement closed the connection which had for several years existed between the Association and Messrs. Walker, Fuller, & Co., they had entered into an agreement with that firm, and Mr. James Miller, publisher and bookseller, New York, by which these firms were to be the medium of offering the publications of the Association to the trade, and were to give them the benefit of their active interest; treating them, in all respects, as their own publications. The work of manufacturing the books would be in the hands of the Association; and they reserved the right to negotiate exchanges with publishers for such of their publications as the Association might care to circulate, and also the right to distribute the books, by sale or gift, except to the trade.

In response to an application received from the proprietors of the "Christian Register," it was voted, that they be allowed to place a desk in the room of the Association, for the transaction of their business, until the building in Chauncy Street is ready for occupancy; it being understood that they would then desire to have their office there.

After the transaction of other business, the Board adjourned to Monday, Jan. 15, 1866.

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## INTELLIGENCE.

Rev. H. C. DUGAN was installed as pastor of the society in Feltonville, Mass., on Wednesday, Nov. 22. The order of services was as follows: Introductory prayer by Rev. William G. Scandlin, of Grafton; reading from the Scriptures by Rev. Eugene De Normandie, of Marlborough; sermon by Rev. Rufus P. Stebbins, D. D., of Cambridge; installing prayer by Rev

Nathaniel S. Folsom, of Concord; charge by Rev. George M. Bartol, of Lancaster; right hand of fellowship by Rev. Samuel B. Flagg, of Waltham; address to the people by Rev. Joseph Allen, D.D., of Northborough; closing prayer by Rev. John B. Green, of Leominster; benediction by the pastor.

Mr. Timothy L. Eddowes, a graduate of the Meadville Theological School in the last class, was ordained as pastor of the society in Geneva, Ill., on Tuesday, Nov. 28. The sermon was preached by Rev. Carlton A. Staples, of Milwaukee, Wis.; Rev. Robert Collyer, of Chicago, Ill., offered the ordaining prayer, and gave the right hand of fellowship; and the charge was given by Rev. D. H. Reed, of Rockford, Ill.

Rev. Charles A. Humphreys was installed as pastor of the society in Springfield, Mass., on Wednesday, Nov. 29. The order of services was as follows: Invocation by Rev. James K. Hosmer, of Deerfield; reading from the Scriptures by Rev. John W. Hudson, of Chicopee; sermon by Rev. Henry W. Bellows, D.D., of New York; prayer of installation by Rev. Nathaniel Hall, of Dorchester; charge by Rev. John F. W. Ware, of Baltimore, Md.; right hand of fellowship by Rev. George L. Chaney, of Boston; address to the people by Rev. Edward E. Hale, of Boston; closing prayer by Rev. Ezra S. Gannett, D.D., of Boston; benediction by the pastor.

Mr. N. M. Mann was ordained as pastor of the New Unitarian Society in Kenosha, Wis., on Monday, Dec. 11. The sermon was preached by Rev. J. G. Forman, of St. Louis, Mo.; Rev. Carlton A. Staples, of Milwaukee, Wis., offered the ordaining prayer, and gave the right hand of fellowship; and the charge was given by Rev. Robert Collyer, of Chicago, Ill.

Rev. Amos D. Wheeler, D.D., has resigned the charge of the society in Brunswick, Me.

Rev. Edward B. Hall, D.D., has resigned the charge of the First Unitarian Society in Providence, R.I.

Rev. Henry F. Edes has accepted an appointment from the American Unitarian Association as missionary at Augusta, Ga., and has commenced his work there.

Rev. WILLIAM L. CHAFFIN has accepted a call from the society in Fitchburg, Mass.

A NEW UNITARIAN SOCIETY has been organized at Winchester, Mass., and Rev. Samuel R. Calthrop has accepted an invitation to supply the pulpit for two months.

A NEW UNITARIAN SOCIETY has been organized at Vineland, N. J.; also at Ottumwa, Iowa.

REV. JOHN M. MERRICK has accepted an invitation to take charge of the Universalist society in Foxborough, Mass., for one year.

## SPECIAL NOTICES.

THREE societies — Taunton, Sturbridge, and Somerville — have responded to the request in the December number for lists of individuals from our parishes who took active part in the war. We trust other societies will soon be heard from.

We call attention to the article by J. F. W. W. on "Denominational Literature," and trust it may lead to a careful heed to the suggestions made by us in previous numbers, and to the advertisement on the cover of this journal. His valuable hints in regard to furnishing a yet more complete collection of Unitarian books, than those actually published by the Association, accord precisely with plans which we hope soon to mature.

## NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

*The Elements of Moral Science.* By FRANCIS WAYLAND, D.D., LL.D. Revised and improved edition. Boston: Gould & Lincoln. pp. 396.

We refer to this volume more from our desire to pay our tribute to its worth, and to the revered author whose last labor we have in its revision, than from any purpose of attracting to

it the attention of our readers. For a book like this, which for thirty years has been received everywhere in this country as a text-book upon the subject of which it treats, needs now no introduction or word of praise.

As we turn over its pages again, with the fresh interest occasioned by the death of Dr. Wayland, we are more than ever impressed with the admirable clearness and healthiness of its discussions and its conclusions. In his original preface, he tells us that it was prepared with little consultation of authorities, and chiefly out of his own reflections. In reading it, we feel how truly the book represents the man. That perfect rectitude of character, with its strict justice tempered by a benignity of heart so as never to become austere; that keenness of intellect and metaphysical taste, yet always controlled by practical common sense; and that noble feeling of sympathy which made all his speculations bear upon human needs, — all these qualities have infused themselves in this treatise; and, written as it is with all his intense earnestness, it becomes no mere compendium of rules and theories, but a burning utterance of the moral law.

*Glimpses of History.* By GEORGE M. TOWLE. Boston: William V. Spencer. 12mo. pp. 262.

*The Positive Philosophy of Auguste Comte.* By JOHN STUART MILL. Boston: William V. Spencer. 12mo. pp. 182.

We owe thanks to the enterprising publisher of this volume, for presenting to our literary public, in so attractive a form, this contribution from the vigorous thinker, whose name alone is sufficient to commend the book to the attention of our readers. The volume is made up of two articles originally published in the "Westminster Review."

*Youth's History of the Rebellion.* By WILLIAM M. THAYER. Vol. III. 12mo. pp. 336. Boston: Walker, Fuller, & Co.

This, together with two volumes previously published, and a fourth volume shortly to appear, can hardly fail to be a fascinating series for the young. No book of fiction could afford such thrilling interest as a pleasantly told recital of deeds like those which this history records.

*Spectacles for Young Eyes: Rome.* By SARAH W. LANDER. Boston: Walker, Fuller, & Co.

Another of that series which the young people have received with such hearty favor.

*Dream Children.* By the author of "Seven Little People and their Friends." Cambridge: Sever & Francis.

A lovely little book, beautifully printed.

*A Book of Golden Deeds.* By the author of "The Heir of Redcliffe." Cambridge: Sever & Francis.

The name of the author is a sufficient recommendation of the book; and the publishers have done their best to put it into a compact, and at the same time attractive, form.

*Book of Praise.* By ROUNDELL PALMER. Cambridge: Sever & Francis.

This is a copious collection of hymns. We have no doubt, that a large part of the Christian world will feel indebted to the accomplished editor for the compilation.

*The Sunday Book of Poetry.* Selected and arranged by C. F. ALEXANDER. Cambridge: Sever & Francis.

A very charming collection of poems. We see many of our favorites, and, still better, many we never saw before, which will be favorites. The book is got up also in a very attractive form.

*The Culture of the Observing Faculties.* By Rev. WARREN BURTON. 12mo. pp. 170. Harper & Brothers, New York.

This little book is addressed "to Parents, to older Brothers and Sisters, and to School Teachers." Those who know the earnestness with which Mr. Burton has devoted his life to the cause of education, and who have heard his words of practical suggestion, need not be told, that, in this unpretending treatise, he has given much valuable counsel, urged with a quickening enthusiasm which is a kind of eloquence; and that it is all so connected with every-day experience as to be directly and constantly available.

We read the book now with a feeling of tender sympathy for the author, who is brought to suffering and need, partly because of his self-sacrificing labor in the cause in the interests of which this book is written.

*Biography of Richard Cobden.* By JOHN MCGILCHRIST. 12mo. pp. 295. Harper & Brothers, New York.

This book, if not all that we could wish, gives a very interesting picture of a very interesting man. It reviews, perhaps, as well as could be done in so small a compass, the leading in-

cidents of his public life. It was our own good fortune to be present at an occasion which is fully described in these pages (171–183), the meeting of the Peace Conference in Edinburgh in November, 1853; and we have taken great pleasure in recalling, by the aid of this description, the impression of clear practical wisdom and manly sincerity which was made upon us by the speeches and appearance of Mr. Cobden, who was the prominent man at the Conference.

*History of the United-States Cavalry.* By ALBERT G. BRACKETT. Harper & Brothers, New York.

The vast usefulness of this arm of our service, especially during the last half of our late struggle, will ensure readers for this, which seems to be a fair account of its achievements.

*Plymouth Pulpit.* Notes of Mr. Beecher's Discourses. By AUGUSTA MOORE. Harper & Brothers, New York.

The running title of the volume is "Living Words from Plymouth Pulpit." They are living words; alive with fresh sympathy and earnest conviction and burning utterance. We do not always agree with Mr. Beecher, but we do always catch new vigor and life from what he says, and these fragments give us the stimulus for many an hour.

*The Future Civil Policy of America.* By JOHN WILLIAM DRAPER, M.D., LL.D. Harper & Brothers, New York.

Prof. Draper's work on the "Intellectual Development of Europe" had a marked and deserved success. It attributed, as we believe, to physical causes too decisive an influence on the fortunes and destinies of nations, but was a most interesting and instructive book. This volume adopts the same theory in treating of the probable future of this country, propounding four topics; viz., 1. Influence of Climate; 2. Effects of Emigration; 3. Political Force of Ideas; and Natural Cause of National Development. The book has been received too late for us to speak of it critically; but we have sufficient faith in his theory, although not carrying it to the author's limit, to make us anticipate much interest and profit in reading it.

## PAMPHLETS.

*An Address on the Limits of Education, read before the Massachusetts Institute of Technology, Nov.* 16, 1865. By JACOB BIGELOW, M.D. E. P. Dutton & Co.

*The Radical.* December. *Contributors:* Samuel Johnson, W. H. Furness, C. K. Whipple, Daniel Bowen, Fred. May Holland, M. D. Conway, James Freeman Clarke.

*New-Jerusalem Magazine.* October. T. H. Carter & Co., Agents.

*The Political Exigencies of Political Submission.* By JOHN WEISS. Walker, Fuller, & Co.

It treats with wisdom and pungency the great political questions of the hour; and advocates certain clear, calm, practical suggestions of policy, with most of which we cordially agree.

*Annual Report of the "New-England Hospital for Women and Children."*

A very interesting statement of the workings of one of the noblest of charities. It would be hard to find an institution where so much good is accomplished by so small an expenditure.

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## LIST OF SOCIETIES AND MINISTERS.

WE print below the Lists of Societies and Ministers. It has been usual in the January number of the "Journal" to publish other items of statistics pertaining to the denomination. These are omitted, with the expectation that a more complete collection of such statistics will soon be published by the National Conference.

### SOCIETIES, WITH THEIR MINISTERS.

| Societies. | Pastors. |
|---|---|
| Albany, N.Y. | Henry C. Leonard. |
| Alton, Ill. | D. H. Clark. |
| Andover, North | Charles Carroll Vinal. |
| Ann Arbor, Mich. | |
| Ashby | |
| Athol | Ira Bailey. |
| Augusta, Me. | Henry W. Brown. |
| Austinburg, O. | |
| Baltimore, Md. | John F. W. Ware. |
| Bangor, Me. | Charles C. Everett. |
| Bangor, North, N.Y. | Henry J. Hudson. |
| Baraboo, Wis. | Abraham A. Roberts. |

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|---|---|
| Barnstable | Thomas Weston. |
| Barre | John B. Beach. |
| Bath, Me. | |
| Bedford | |
| Belfast, Me. | Cazneau Palfrey, D.D. |
| Belmont | Amos Smith. |
| Bernardston | Charles T. Canfield. |
| Beverly | John C. Kimball. |
| Billerica | |
| Bloomington, Ill. | I. Codding. |
| Bolton | Edwin C. L. Browne. |
| Boston, First Church | Rufus Ellis. |
| „ Second Church | Chandler Robbins, D.D. |
| „ King's Chapel | Henry W. Foote. |
| „ Brattle Street | Samuel K. Lothrop, D.D. |
| „ New North | William R. Alger. |
| „ New South | William P. Tilden. |
| „ Arlington Street | Ezra S. Gannett, D.D. |
| „ Hollis Street | George L. Chaney. |
| „ West Church | Cyrus A. Bartol, D.D. |
| „ South, Hawes Place | Frederic Hinckley. |
| „ South Congregational | Edward E. Hale. |
| „ Church of the Disciples | James Freeman Clarke, D.D. |
| „ East | Warren H. Cudworth. |
| „ Pitts-street Chapel | Samuel H. Winkley. |
| „ Warren-street Chapel | Charles F. Barnard.<br>William G. Babcock. |
| „ Hanover-street Chapel | Edwin J. Gerry. |
| „ Washington Village | Almanza S. Ryder. |
| „ Church of the Unity | George H. Hepworth. |
| „ Church of the Redeeme | Caleb Davis Bradlee. |
| Braintree, South | |
| Brattleborough, Vt. | Frederic Frothingham. |
| Brewster | Horatio Alger, jun. |
| Bridgewater | George Dexter. |
| „ East | Francis C. Williams. |
| „ West | |
| Brighton | |
| Brookfield | Edward I. Galvin. |
| Brookline | Frederic H. Hedge, D.D. |
| „ Chestnut Hill | |
| Brooklyn, Conn. | Thomas T. Stone. |
| Brooklyn, N.Y., Church of the Saviour | Alfred P. Putnam. |
| „ „ 2d Unitarian Church | John W. Chadwick. |
| Brunswick, Me. | |
| Buffalo, N.Y. | George W. Hosmer, D.D. |
| Burlington, Vt. | Loammi G. Ware. |
| | |
| Calais, Me. | Jacob Caldwell. |
| Cambridge | William Newell, D.D. |
| „ Port | Henry C. Badger. |
| „ East | Stephen G. Bulfinch, D.D. |
| „ Lee Street | Abram W. Stevens. |
| „ Allen Street | John M. Marsters. |
| „ West | Charles C. Salter. |
| Canton | Edward C. Guild. |
| Carlisle | B. F. Summerbell. |

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| Charleston, S.C. | |
| Charlestown | George E. Ellis, D.D. |
| „ Harvard Chapel | Oliver C. Everett. |
| Charlestown, N.H. | Livingston Stone. |
| Chelmsford | |
| Chelsea | |
| „ North | |
| Chicago, Ill., First Society | |
| „ „ Second Society | Robert Collyer. |
| Chicopee | John W. Hudson. |
| Cincinnati, O., First Society | |
| Cincinnati, O., Church of the Redeemer | A. D. Mayo. |
| Clinton | James Sallaway. |
| Cohasset | Joseph Osgood. |
| Concord | Grindall Reynolds. |
| Concord, N.H. | |
| | |
| Danvers | |
| Danvers, South | David H. Montgomery. |
| Dedham | Benjamin H. Bailey. |
| „ West | |
| Deerfield | James K. Hosmer. |
| Detroit, Mich. | A. G. Hibbard. |
| Dighton | Fiske Barrett. |
| Dixon, Ill. | |
| Dorchester, First Parish | Nathaniel Hall. |
| „ Third Parish | Thomas J. Mumford. |
| „ Harrison Square | Joseph B. Marvin. |
| „ Neponset | Samuel W. McDaniel. |
| Dover | George Proctor. |
| Dover, N.H. | Francis E. Abbot. |
| Dublin, N.H. | |
| Duxbury | Josiah Moore. |
| | |
| Easton | George G. Withington. |
| „ North | C. C. Hussey. |
| Eastport, Me. | |
| Ellsworth, Me. | William H. Savary. |
| Exeter, N.H. | John C. Learned. |
| | |
| Fairhaven | Courtland Y. De Normandie. |
| Fall River | Charles W. Buck. |
| Farmington, Me. | |
| Feltonville | H. C. Dugan. |
| Fitchburg | William L. Chaffin. |
| Fitzwilliam, N.H. | |
| Framingham | Samuel D. Robbins. |
| Fond du Lac, Wis. | |
| Fort Atkinson, Wis. | George F. Whitfield. |
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| Geneva, Ill. | Timothy H. Eddowes. |
| Germantown, Penn. | |
| Gloucester | Robert P. Rogers. |
| Grafton | William G. Scandlin. |
| Greenfield | John F. Moors. |
| Groton | Crawford Nightingale. |
| Groton Junction | Josiah K. Waite. |

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| Hallowell, Me. | |
| Hampton Falls, N.H. | |
| Harvard | Henry H. Barber. |
| Haverhill | Sidney H. Morse. |
| Hingham, First Society | Joseph Richardson. Calvin Lincoln. |
| „ Third Society | Joshua Young. |
| „ South | |
| Houlton, Me. | George F. Piper. |
| Hubbardston | Seth Saltmarsh. |
| Janesville, Wis. | Silas Farrington. |
| Jersey City, N.J. | |
| Kalamazoo, Mich. | C. G. Howland. |
| Keene, N.H. | William O. White. |
| Kenosha, Wis. | N. M. Mann. |
| Kennebunk, Me. | Joshua A. Swan. |
| Keokuk, Io. | Robert Hassall. |
| Kingston | Joseph H. Phipps. |
| Lancaster | George M. Bartol. |
| Lancaster, N.H. | |
| Lawrence | |
| Lawrence, Kan. | William C. Tenney. |
| Leicester | John J. Putnam. |
| Leominster | John B. Green. |
| Lexington | Leonard J. Livermore. |
| „ East | William T. Stowe. |
| Lincoln | |
| Littleton | Albert B. Vorse. |
| Lockport, Ill. | William H. Hoisington. |
| Louisville, Ky. | John H. Heywood. |
| Lowell | |
| Lunenburg | |
| Lynn | Samuel B. Stewart. |
| Madison, Wis. | |
| Manchester, N.H. | |
| Mansfield | |
| Marblehead | |
| Marietta, O. | Frederic M. Holland. |
| Marlborough | Eugene De Normandie. |
| Marshfield | |
| Meadville, Pa. | |
| Medfield | Charles C. Sewall. |
| Medford | Edward C. Towne. |
| Mendon | William T. Phelan. |
| Milford | Daniel Bowen. |
| Milton | John H. Morison, D.D. |
| Milwaukee, Wis. | Carlton A. Staples. |
| Montague | D. H. Ranney. |
| Montpelier, Vt. | Charles A. Allen. |
| Montreal, Can. | John Cordner. |
| „ „ | Rev. James Bayley. |
| Nantucket | Thomas Dawes. |

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| Nashua, N.H. | |
| Nashville, Tenn. | |
| Natick, South | Horatio Alger. |
| New Bedford | William J. Potter. |
| Newburyport | |
| New Orleans, La. | |
| Newport, R.I. | Charles T. Brooks. |
| New Salem | |
| Newton Corner | Edward J. Young. |
| „ West | John C. Zachos. |
| New York, N.Y., Church of the Messiah | Samuel Osgood, D.D. |
| „ „ Church of All Souls | Henry W. Bellows, D.D. |
| „ „ Third Society | Octavius B. Frothingham. |
| Northampton | William L. Jenkins. |
| Northborough | Joseph Allen, D.D. |
| Northfield | Charles Noyes. |
| Northumberland, Pa. | Aaron Porter. |
| Norton | D. S. C. M. Potter. |
| Pembroke | Theophilus P. Doggett. |
| Pepperell | Charles Babbidge. |
| Perry, Me. | |
| Peterborough, N.H. | Charles B. Ferry. |
| Petersham | |
| Philadelphia, Pa., First Society | William H. Furness, D.D. |
| „ „ Second Society | |
| Pittsburg, Pa. | |
| Plymouth | Edward H. Hall. |
| Portland, Me., First Parish | |
| „ „ Second Unitarian Society | James T. Hewes. |
| Portsmouth, N.H. | James De Normandie. |
| Providence, R.I., First Society | |
| „ „ Westminster Society | Augustus Woodbury. |
| Quincy | John D. Wells. |
| Quincy, Ill. | Sylvan S. Hunting. |
| Raynham | |
| Ripon, Wis. | R. S. Sanborn. |
| Rochester, N.Y. | Frederic W. Holland. |
| Rockford, Ill. | D. H. Reed. |
| Rowe | L. W. Ham. |
| Roxbury | George Putnam, D.D. |
| „ Mount Pleasant | Charles J. Bowen. |
| „ Jamaica Plain | James W. Thompson, D.D. |
| „ West | T. B. Forbush. |
| Saco, Me. | John T. G. Nichols. |
| St. Louis, Mo. | William G. Eliot, D.D. |
| St. Paul, Minn. | |
| Salem, First Church | George W. Briggs, D.D. |
| „ East Church | Samuel C. Beane. |
| „ North | Edmund B. Willson. |
| „ Barton Square | Augustus M. Haskell. |
| Salem, O. | |
| Sandwich | Thomas W. Brown. |
| San Francisco, Cal. | Horatio Stebbins. |
| Scituate | William S. Heywood. |

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|---|---|
| Scituate South | William H. Fish. |
| Sharon | |
| Sheboygan, Wis. | |
| Sherborn | William Brown. |
| Shirley | Seth Chandler. |
| Somerville | |
| Springfield | Charles A. Humphreys. |
| Standish, Me. | |
| Staten Island, N.Y. | |
| Sterling | Alpheus S. Nickerson. |
| Stow | George F. Clarke. |
| Sturbridge | John A. Buckingham. |
| Sudbury | Linus H. Shaw. |
| Syracuse, N.Y. | Samuel J. May. |
| | |
| Taunton | Charles H. Brigham. |
| Templeton | Edwin G. Adams. |
| Thomaston, Me. | |
| Toledo, O. | Stephen H. Camp. |
| Toronto, Can. | J. R. Lavelle. |
| Townsend | |
| Tremont, Ill. | |
| Trenton, N.Y. | Jefferson M. Fox. |
| Troy, N.H. | |
| Troy, N.Y. | Edgar Buckingham. |
| Tyngsborough | Stilman Barber. |
| | |
| Upton | George S. Ball. |
| Uxbridge | Rushton D. Burr. |
| | |
| Vernon, N.Y. | |
| Vineland, N.J. | |
| | |
| Walpole | William B. Smith. |
| Walpole, N.H. | Nathaniel Seaver, jun. |
| Waltham | Samuel B. Flagg. |
| Ware | John W. Hudson. |
| Warwick | I. Sumner Lincoln. |
| Washington, D.C. | |
| Watertown | John Weiss. |
| Waterville, Me. | D. N. Sheldon, D.D. |
| Wayland | |
| Westborough | George N. Richardson. |
| Westford | George M. Rice. |
| Weston | Joseph Field, D.D.<br>Edmund H. Sears. |
| Whately | |
| Wilton, N. H. | William B. Buxton. |
| Winchendon | Charles H. Wheeler. |
| Winchester | |
| Windsor, Vt. | |
| Winona, Minn. | H. P. Cutting. |
| Woburn | Eli Fay. |
| Worcester, First Society | Alonzo Hill, D.D. |
| „ Church of the Unity | Rush R. Shippen. |
| | |
| Yonkers, N.Y. | Joseph May. |

## MINISTERS, WITH THEIR RESIDENCES.

Those marked † are not settled.

| Preachers. | Residence. | When settled. |
|---|---|---|
| †Abbot, Ephraim | Westford | |
| Abbot, Francis E. | Dover, N.H. | 1864. |
| Adams, Edwin G. | Templeton | 1847. |
| Alger, Horatio | South Natick | 1860. |
| Alger, Horatio, jun. | Brewster | 1864. |
| Alger, William R. | Boston, New North | 1855. |
| Allen, Charles A. | Montpelier, Vt. | 1865. |
| Allen, Joseph, D.D. | Northborough | 1816 |
| †Allen, Joseph H. | Northborough | |
| †Allen, T. Prentiss | West Newton | |
| †Ames, Charles G. | Albany, N.Y. | |
| †Angier, Joseph | Milton | |
| †Ayer, Adams | Boston | |
| Babbidge, Charles | Pepperell | 1833. |
| Babcock, William G. | Boston, Warren-street Chapel | 1865. |
| Badger, Henry C. | Cambridgeport | 1865. |
| Bailey, Benjamin H. | Dedham | 1861. |
| †Bailey, Ira | Athol | |
| Ball, George S. | Upton | 1857. |
| Barber, Henry H. | Harvard | 1861. |
| Barber, Stilman | Tyngsborough | 1860. |
| †Barker, Stephen | Concord, Mass. | |
| Barnard, Charles F. | Boston, Warren-street Chapel | 1834. |
| †Barrett, Fiske | Dighton | |
| †Barrett, Samuel, D.D. | Roxbury | |
| †Barry, William | Chicago, Ill. | |
| Bartol, Cyrus A., D.D. | Boston, West Church | 1837. |
| Bartol, George M. | Lancaster | 1847. |
| Beach, John B. | Barre | 1865. |
| Beane, Samuel C. | Salem, East Church | 1864. |
| Bellows, Henry W., D.D. | New York, Ch. of All Souls | 1839. |
| †Bicknell, W. M. | Boston | |
| Bigelow, Andrew, D.D. | Boston. At Large | 1845. |
| †Bond, Henry F. | Waltham | |
| Bowen, Charles J. | Roxbury | 1865. |
| †Bowen, Daniel | Milford | |
| Bradlee, Caleb Davis | Boston, Church of Redeemer | 1864. |
| Bridge, William F. | Peterborough, N.Y. | 1865. |
| †Briggs, Charles | Roxbury | |
| Briggs, George W., D.D. | Salem, First Church | 1853. |
| Brigham, Charles H. | Taunton | 1844. |
| †Brooks, Charles | Medford | |
| Brooks, Charles T. | Newport, R.I. | 1837. |
| †Brown, Addison | Brattleborough, Vt. | |
| Brown, Henry W. | Augusta, Me. | 1860. |
| †Brown, John S. | Lawrence, Kan. | |
| Brown, Thomas W. | Sandwich | 1864. |
| Brown, William | Sherborn | 1863. |
| Browne, Edwin C. L. | Bolton | 1863. |
| Buck, Charles W. | Fall River | 1863. |
| Buckingham, Edgar | Troy, N.Y. | 1852. |
| Buckingham, John A. | Sturbridge | 1864. |
| Bulfinch, Stephen G., D.D. | East Cambridge | 1865. |

| | | |
|---|---|---|
| Burr, Rushton D. | Uxbridge | 1862. |
| †Burton, Warren | Salem | |
| †Bush, Solon W. | Roxbury | |
| Buxton, William B. | Wilton, N.H. | 1864. |
| | | |
| Caldwell, Jacob | Calais, Me. | 1862. |
| †Calthrop, Samuel R. | Roxbury | |
| Camp, Stephen H. | Toledo, O. | 1864. |
| Canfield, Charles T. | Bernardston | 1865. |
| Chadwick, John W. | Brooklyn, N.Y., 2d Society | 1864. |
| †Chaffee, Nathaniel O. | West Bridgewater | |
| Chaffin, William L. | Fitchburg | 1866. |
| Chandler, Seth | Shirley | 1834. |
| Chaney, George L. | Boston, Hollis-street | 1862. |
| †Channing, George G. | Milton | |
| †Channing, William H. | | |
| †Clapp, Dexter | Salem | |
| †Clapp, Theodore | Louisville, Ky. | |
| Clark, D. H. | Alton, Ill. | 1865. |
| Clarke, George F. | Stow | 1862. |
| †Clarke, Stilman | Wilton, N.H. | |
| Clarke, James Freeman, D.D. | Boston, Church of Disciples | 1841. |
| †Clarke, William T. | Boston | |
| Codding, I. | Bloomington, Ill. | 1865. |
| †Cole, Jonathan | Newburyport | |
| †Cole, William R. | Mount Pleasant, Iowa | |
| Collyer, Robert | Chicago, Ill., Second Society | 1859. |
| Cordner, John | Montreal, Can. | 1843. |
| †Crafts, Eliphalet P. | Lexington | |
| †Crapster, William T. | Lisbon, Howard Co., Md. | |
| †Crozier, H. P. | Huntington, N.Y. | |
| †Cruft, Samuel B. | Boston | |
| Cudworth, Warren H. | East Boston | 1852. |
| †Cummings, Gilbert, jun. | Grafton | |
| †Cunningham, Francis | Milton | |
| Cushing, William O. | Union Springs, N.Y. | 1856. |
| †Cushing, William | Clinton | |
| †Cutler, Rufus P. | Brooklyn, N.Y. | |
| Cutting, H. P. | Winona, Minn. | 1864. |
| | | |
| Dall, Charles H. A. | Calcutta, E.I. | 1855. |
| †Dawes, Thomas | Nantucket | |
| De Normandie, Courtland Y. | Fairhaven | 1856. |
| De Normandie, Eugene | Marlborough | 1865. |
| De Normandie, James | Portsmouth, N.H. | 1862. |
| †Dewey, Orville, D.D. | Sheffield | |
| Dexter, George | Bridgewater | 1865. |
| Doggett, Theophilus P. | Pembroke | 1861. |
| †Dorr, Theodore H. | Lexington | |
| | | |
| Eddowes, Timothy H. | Geneva, Ill. | 1865. |
| †Edes, Henry F. | Boston | |
| †Edes, Richard S. | Bolton | |
| †Eliot, Thomas L. | St. Louis, Mo. | |
| Eliot, William G., D.D. | St. Louis, Mo. | 1834 |
| †Ellis, Charles E. | | |
| Ellis, George E., D.D | Charlestown | 1840. |

| | | |
|---|---|---|
| Ellis, Rufus | Boston, First Church | 1853. |
| †Emmons, Henry | Vernon, N.Y. | |
| Everett, Charles C. | Bangor, Me. | 1859. |
| Everett, Oliver C. | Charlestown, Harvard Chapel | 1850. |
| †Farley. Charles A. | | |
| †Farley, Frederic A., D.D. | Brooklyn, N.Y. | |
| Farrington, Silas | Janesville, Wis. | 1864. |
| Fay, Eli | Woburn | 1864. |
| Ferry, Charles B. | Peterborough, N.H. | 1860. |
| Field, Joseph, D.D. | Weston | 1815. |
| †Finley, Everétt | Harrison Square | |
| Fish, William H. | South Scituate | 1865. |
| Flagg, Samuel B. | Waltham | 1865. |
| †Folsom, Nathaniel S. | Concord | |
| Foote, Henry W. | Boston, King's Chapel | 1861. |
| Forbush, T. B. | West Roxbury | 1863. |
| †Forman, J. G. | Kirkwood, Mo. | |
| Fox, Jefferson M. | Trenton, N.Y. | 1862. |
| †Fox, Thomas B. | Boston | |
| Frothingham, Frederic | Brattleborough, Vt. | 1864. |
| †Frothingham, Nathaniel L., D.D. | Boston | |
| Frothingham, Octavius B. | New York, Third Society | 1859. |
| Furness, William H., D.D. | Philadelphia, Pa. | 1825. |
| Galvin, Edward I. | Brookfield | 1863. |
| Gannett, Ezra S., D.D. | Boston, Arlington Street | 1824. |
| Gerry, Edwin J. | Boston, Hanover-st. Chapel | 1859. |
| †Gilbert, Washington | West Newton | |
| Green, John B. | Leominster | 1864. |
| Guild, Edward C. | Canton | 1861. |
| Hale, Edward E. | Boston, South Congregational | 1856. |
| †Hall, Edward B., D.D. | Providence, R.I. | |
| Hall, Edward H. | Plymouth | 1859. |
| Hall, Nathaniel | Dorchester | 1835. |
| Ham, L. W. | Rowe | 1865. |
| †Harding, Alpheus | New Salem | |
| †Harrington, Henry F. | New Bedford | |
| Haskell, Augustus M. | Salem, Barton Square | 1862. |
| Hassall, Robert | Keokuk, Iowa | 1863. |
| †Hatch, Junius L. | Concord, N.H. | |
| Hedge, Frederic H., D.D. | Brookline | 1856. |
| Hepworth, George H. | Boston | 1858. |
| Hewes, James T. | Portland, Me. | 1864. |
| Heywood, John H. | Louisville, Ky. | 1841. |
| Heywood, William S. | Scituate | 1865. |
| Hibbard, A. G. | Detroit, Mich. | 1864. |
| Hill, Alonzo, D.D. | Worcester | 1827. |
| Hill, Thomas, D.D. | Pres. Harv. Col., Cambridge | 1862. |
| Hinckley, Frederic | South Boston | 1865. |
| †Hodges, Richard M. | Cambridge | |
| Hoisington, William H. | Lockport, Ill. | 1865. |
| Holland, Frederic W. | Rochester, N.Y. | 1865. |
| Holland, Frederic M. | Marietta, O. | 1864. |
| Hosmer, George W., D.D. | Buffalo, N.Y. | 1836. |
| Hosmer, James K. | Deerfield | 1860. |

| | | |
|---|---|---|
| †Howard, Thomas D. | New Orleans, La. | |
| Howland, C. G. | Kalamazoo, Mich. | 1865. |
| Hudson, Henry J. | North Bangor, N.Y. | 1865. |
| Hudson, John W. | Chicopee | 1865. |
| Humphreys, Charles A. | Springfield | 1865. |
| Hunting, Sylvan S. | Quincy, Ill. | 1865. |
| Hussey, C. C. | North Easton | 1860. |
| †Jackson, Abraham | Walpole, N.H. | |
| Jenkins, William L. | Northampton | 1865. |
| †Josselyn, Caleb B. | Malden | |
| †Kendall, James A. | Framingham | |
| Kimball, John C. | Beverly | 1859. |
| †Kimball, Marshall G. | Boston | |
| †Knapp, Frederic N. | New York | |
| †Knapp, William H. | Cambridgeport | |
| Learned, John C. | Exeter, N.H. | 1863. |
| †Le Baron, Francis | Worcester | |
| †Leonard, George | East Marshfield | |
| Leonard, Henry C. | Albany | 1865. |
| Lincoln, Calvin | Hingham | 1855. |
| Lincoln, I. Sumner | Warwick | 1860. |
| Livermore, Abiel A. | Pres. Meadville Theol. School | 1863. |
| Livermore, Leonard J. | Lexington | 1857. |
| †Locke, Calvin S. | West Dedham | |
| †Longfellow, Samuel | Cambridge | |
| Lothrop, Samuel K., D.D. | Boston, Brattle Street | 1834. |
| †Lovering, Joseph F. | Jamaica Plain | |
| †Lowe, Charles | Somerville | |
| Mann, N. M. | Kenosha, Wis. | 1865. |
| Marsters, John M. | North Cambridge | 1865. |
| Marvin, Joseph B. | Harrison Square | 1865. |
| May, Joseph | Yonkers, N.Y. | 1865. |
| May, Samuel J. | Syracuse, N.Y. | 1845. |
| Mayo, A. D. | Cincinnati, O. | 1863. |
| †M'Intire, Farrington | Lancaster | |
| M'Daniel, Samuel W. | Neponset | 1864. |
| †Merrick, John M. | Walpole | |
| †Metcalf, Richard | Providence, R.I. | |
| †Miles, Henry A., D.D. | Boston | |
| Montgomery, David H. | South Danvers | 1864. |
| Moore, Josiah | Duxbury | 1834. |
| †Moore, Robert | St. Louis, Mo. | |
| Moors, John F. | Greenfield | 1860. |
| Morison, John H., D.D. | Milton | 1846. |
| Morse, Sidney H. | Haverhill | 1864. |
| †Morse, William | Franklin, N.H. | |
| †Moseley, William O. | Boston | |
| †Motte, M. I. | Boston | |
| †Mountford, William | Boston | |
| Mumford, Thomas J. | *Dorchester | 1864. |
| †Murray, John | Dorchester | |
| †Muzzey, Artemas B. | Cambridge | |
| †Myrick, Henry L. | Marblehead | |

* Post-office address, Milton.

| | | |
|---|---|---|
| Newell, William, D.D. | Cambridge | 1830. |
| Nichols, John T. G. | Saco, Me. | 1843. |
| Nickerson, Alpheus S. | Sterling | 1864. |
| Nightingale, Crawford | Groton | 1853. |
| †Norton, Hiram | Rowe | |
| †Nowell, William G. | Cambridge | |
| Noyes, Charles | Northfield | 1865. |
| Noyes, George R., D.D. | Prof. Harv. Col., Cambridge | 1840. |
| †Nute, Ephraim, jun. | Dover, N.H. | |
| | | |
| †Orrell, John | Flint, Mich. | |
| †Osgood, George | Kensington, N.H. | |
| Osgood, Joseph | Cohasset | 1842. |
| †Osgood, Peter | Andover | |
| Osgood, Samuel, D.D. | New York, Ch. of the Messiah | 1849. |
| | | |
| Palfrey, Cazneau, D.D. | Belfast, Me. | 1848. |
| †Parsons, James C. | Waltham | |
| †Parkman, John | Boston | |
| Peabody, Andrew P., D.D. | Prof. Harv. Col., Cambridge | 1860. |
| Phelan, William T. | Mendon | 1863. |
| Phipps, Joseph H. | Kingston | 1861. |
| †Pierpont, John | Washington, D.C. | |
| Piper, George F. | Houlton, Me. | 1864. |
| †Pons, Thomas H. | Boston | |
| Porter, Aaron | Northumberland, Penn. | 1865. |
| Potter, D. S. C. M. | Norton | 1863. |
| Potter, William J. | New Bedford | 1859. |
| Putnam, Alfred P. | Brooklyn, N.Y. | 1864. |
| Putnam, George, D.D. | Roxbury | 1830. |
| †Putnam, John J. | Petersham | |
| | | |
| †Ranney, D. H. | West Brattleborough, Vt. | |
| Reed, D. H. | Rockford, Ill. | 1865. |
| Reynolds, Grindall | Concord | 1858. |
| Rice, George M. | Westford | 1858. |
| Richardson, George N. | Westborough | 1865. |
| Richardson, Joseph | Hingham | 1806. |
| Roberts, Abraham A. | Baraboo, Wis. | 1865. |
| Robbins, Chandler, D.D. | Boston, Second Church | 1833. |
| Robbins, Samuel D. | Framingham | 1854. |
| Rogers, Robert P | Gloucester | 1854. |
| †Russell, D. A. | Boston | |
| †Russell, John L. | Salem | |
| Ryder, Almanza S. | Washington Village, Boston | 1861. |
| | | |
| Sallaway, James | Clinton | 1864. |
| Salter, Charles C. | West Cambridge | 1866. |
| Saltmarsh, Seth | Hubbardston | 1864. |
| Sanborn, R. S. | Ripon, Wis. | 1865. |
| †Sargent, John T. | Boston | |
| †Savary, John | Cambridge | |
| Savary, William H. | Ellsworth, Me. | 1865. |
| Scandlin, William G. | Grafton | 1858. |
| Sears, Edmund H. | Weston | 1865. |
| Seaver, Nathaniel, jun. | Walpole, N.H. | 1865. |

| | | |
|---|---|---|
| †Sewall, Edmund Q. | Cohasset | |
| †Sewall, Charles C. | Medfield | |
| †Shackford, Charles C. | Boston | |
| †Shaw, George A. | St. Louis, Mo. | |
| Shaw, Linus H. | Sudbury | 1845. |
| Sheldon, D. N., D.D. | Waterville, Me. | 1862. |
| Shippen, Rush R. | Worcester | 1858. |
| †Silsbee, William | Cambridge | |
| Smith, Amos | Belmont | 1857. |
| †Smith, Preserved | Greenfield | |
| Smith, William B. | Walpole | 1865. |
| †Snow, Herman | West Newton | |
| †Stacy, George W. | Milford | |
| Staples, Carlton A. | Milwaukee, Wis. | 1862. |
| Stearns, Oliver, D.D. | Prof. Harv. Col., Cambridge | 1863. |
| †Stebbins, Calvin | Charleston, S.C. | |
| Stebbins, Horatio | San Francisco, Cal. | 1864. |
| †Stebbins, Rufus P., D.D. | Cambridge | |
| Stevens, Abram W. | Cambridgeport | 1865. |
| †Stevens, Daniel W. | Fall River | |
| Stewart, Samuel B. | Lynn | 1865. |
| †Stetson, Caleb | Lexington | |
| †Stone, Edward | Norridgewock, Me. | |
| Stone, Edwin M. | Providence. At Large | 1847. |
| Stone, Livingston | Charlestown, N.H. | 1864. |
| †Stone, Thomas T. | Brooklyn, Conn. | |
| Swan, Joshua A. | Kennebunk, Me. | 1850. |
| Tenney, William C. | Lawrence, Kan. | 1865. |
| †Thayer, Christopher T. | Boston | |
| †Thayer, Wales B. | Randolph | |
| †Thomas, Moses G. | New Bedford | |
| †Tiffany, Francis | Yellow Springs, O. | |
| Tilden, William P. | Boston, New South | 1862. |
| Thompson, James W., D.D. | Jamaica Plain, W. Roxbury | 1859. |
| †Thurston, James | West Newton | |
| †Torricelli, Joseph B. | Boston | |
| Towne, Edward C. | Medford | 1861. |
| †Vickers, Thomas | Boston | |
| Vinal, Charles Carroll | North Andover | 1857. |
| Vorse, Albert B. | Littleton | 1864. |
| Waite, Josiah K. | Groton Junction | 1865. |
| †Walker, James, D.D., LL.D. | Cambridge | |
| Ware, John F. W. | Baltimore, Md. | 1864. |
| Ware, Loammi G. | Burlington, Vt. | 1863. |
| †Waterston, Robert C. | Boston | |
| †Webster, Charles B. | Charlestown | |
| Weiss, John | Watertown | 1862. |
| Wells, John D. | Quincy | 1860. |
| †Westcott, Henry | Cambridge | |
| †Weston, Thomas | Barnstable | |
| †Wheeler, Amos D., D.D. | Topsham, Me. | |
| Wheeler, Charles H. | Winchendon | 1865. |
| Wheelock, Edwin M. | New Orleans, La. | |
| White, William O. | Keene, N.H. | 1851. |

| | | |
|---|---|---|
| Whitfield, George F. | Fort Atkinson, Wis. | 1865. |
| †Whitman, Nathaniel | Deerfield | |
| †Whitney, Frederic A. | Brighton | |
| †Wight, John | Wayland | |
| Withington, George G. | Easton | 1858. |
| †Wiggin, James H. | Boston | |
| Winkley, Samuel H. | Boston, Pitts-street Chapel | 1846. |
| †Willard, John B. | Still River | |
| †Williams, George A. | Deerfield | |
| Williams, Francis C. | East Bridgewater | 1865. |
| †Willis, Martin W. | Quincy, Ill. | |
| Willson, Edmund B. | Salem | 1859. |
| †Wilson, Walter | Pittsburg, Penn. | |
| †Windsor, J. M. | | |
| Wood, Horatio | Lowell. At Large. | 1844. |
| Woodbury, Augustus | Providence, R.I. | 1857. |
| †Woodward, George W. | Geneva, Ill. | |
| Young, Edward J. | Newton | 1857. |
| Young, Joshua | Hingham | 1864. |
| Zachos, John C. | West Newton | 1864. |

## ACKNOWLEDGMENTS.

| | | | |
|---|---|---|---|
| 1865. | | | |
| Nov. 22. | From | E. A. Wadleigh, as an annual membership | $1.00 |
| „ 25. | „ | Mrs. Catharine C. Humphreys, Dorchester, to make herself a life-member | 30.00 |
| Dec. 6. | „ | Rev. J. B. Wight, as an annual membership | 1.00 |
| „ 8. | „ | Rev. G. W. Skinner, as an annual membership | 1.00 |
| „ 9. | „ | Society in Sherborn, as a donation $43.30<br>for books 28.40 | 71.70 |
| „ 11. | „ | Robert D. Hart, as a donation | 3.00 |
| „ 13. | „ | Rev. Thomas Weston, as an annual membership | 1.00 |
| „ 14. | „ | Rev. T. W. Brown, as an annual membership | 1.00 |
| „ 15. | „ | Society in Charlestown, N. H., for Monthly Journals | 10.00 |
| „ 16. | „ | Rev. C. S. Locke and Rev. Henry Westcott, as annual memberships | 2.00 |
| „ 19. | „ | Joseph Curtis, as an annual membership | 1.00 |
| „ 20. | „ | Society in Montreal, Canada, for Monthly Journals | 40.00 |

### AID FOR SUFFERERS IN CHARLESTON, S.C.

| | |
|---|---|
| Amount already acknowledged | $656.75 |
| From Hon. Albert Fearing | 200.00 |
| „ a friend | 50.00 |
| „ Mrs. Cole, Salem | 20.00 |
| „ K. H. F. | 10.00 |
| „ Rev. G. M. Rice | 1.00 |
| „ Ed. Goodfellow | 3.00 |
| „ Mrs. Samuel per Lee | 5.00 |
| | $945.75 |